

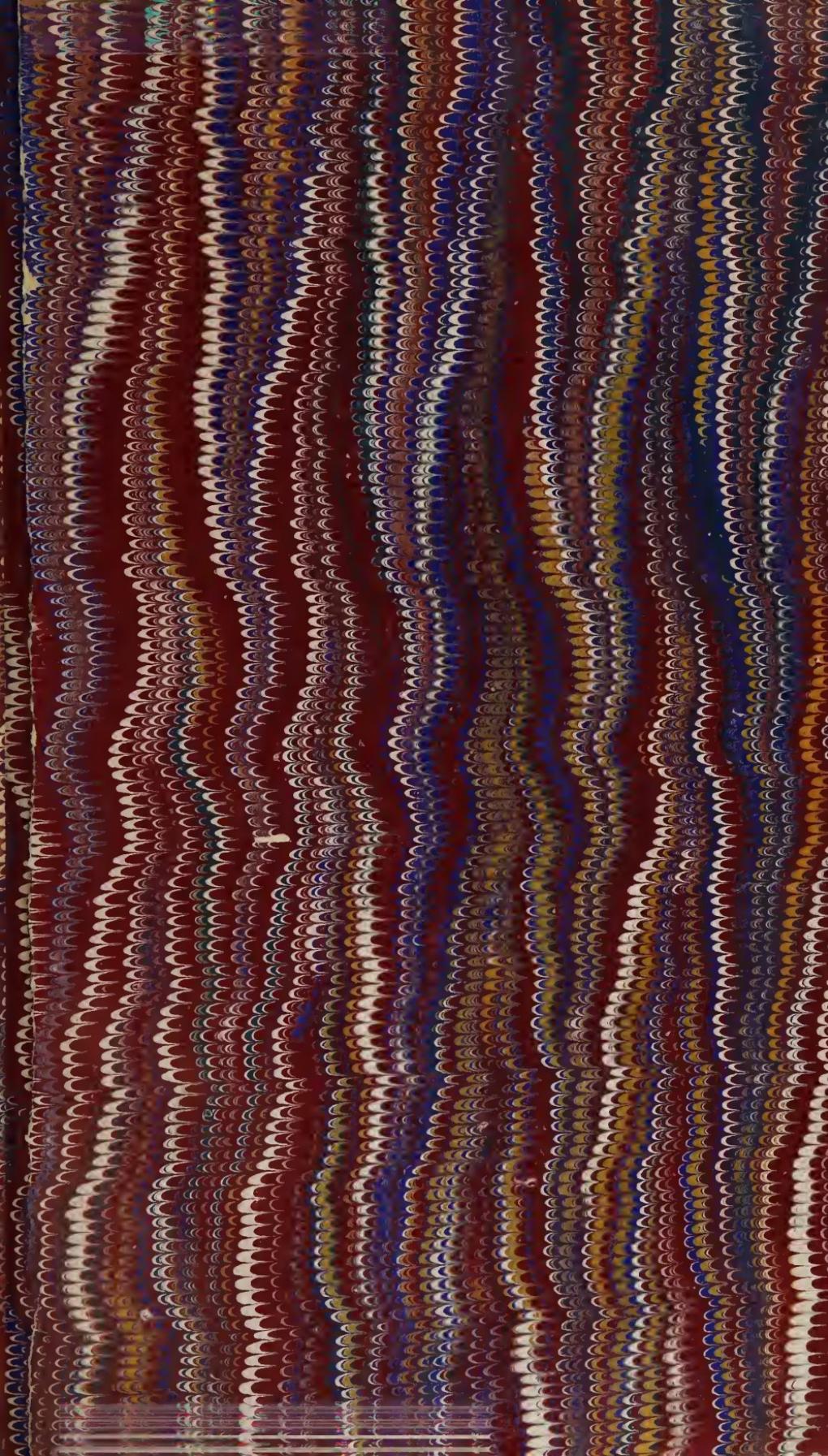
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A

HISTORICAL DISCOURSE,
BY
REV. JOHN WHEELER, D. D.,
AN ADDRESS,
BY
JAMES R. SPALDING, ESQ.,
AND
A POEM,
BY REV. O. G. WHEELER,

DELIVERED ON THE OCCASION OF THE

Semi-Centennial Anniversary

OF THE

UNIVERSITY OF VERMONT,

WITH

AN ACCOUNT OF THE PROCEEDINGS AT THE CELEBRATION.

BURLINGTON,

FREE PRESS PRINT,

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HISTORICAL DISCOURSE,

BY

REV. JOHN WHEELER, D. D.,

LATE PRESIDENT OF THE UNIVERSITY OF VERMONT.



HISTORICAL DISCOURSE.

At Windsor, July 2d 1777, a Convention of Delegates, from the several Towns in what was then called the New Hampshire Grants, assembled. At this gathering, a Constitution for the political organization of the State of Vermont, was presented, read, discussed and adopted. One section of this instrument declares, that “a school or schools shall be established in each town, by the Legislature, for the convenient instruction of youth ; * * * * and one Grammar school, in each County ; and *one University in this State ought to be established by direction of the General Assembly.*”

Thus amid the throes of our Revolutionary struggle, and amid the more distracting fears from the utter insecurity of all titles to estates and property of any kind, which issued from the conflicting claims of New York and New Hampshire, there burst forth, not only a conception of the highest rights, and the best interests of humanity, but a clear and definite form of how they could be realized, and how perfected, in a free and rising Commonwealth.

It was the birth of a State springing, at a leap, from chaotic confusion into a life of law, and of order. It presents perhaps, the most remarkable instance, in the history of the Anglo-Saxon race, of the organic power of the idea of freedom as it exists, in this variety of the human family. The other States of the Confederacy had a historic origin. They began in charters, in plantation regulations, in religious forms, in commercial laws, but Vermont was almost without any of these, and indeed stood in battling hostility against some of them ; and yet she was so instinct with the living energy of a State, so full of the

vital blood of a vigorous Commonwealth, that, at her very birth, we see her “mewing her mighty youth, shaking her invincible locks,” girding up her loins, seizing her spear and demanding independent position among nations, and insisting that she could, and that she would, both by law and order and arms, make good her demands. And she did so.

This was in 1777. As soon as the Constitution was adopted, the people hurried away to defend the northern, and the western frontiers. Two years after, in 1779, the first charters of townships were granted by the authority of the State of Vermont. In each of these, one Right of land, about 320 acres, was reserved “for the use of a Seminary or College.” This amounted, in the aggregate, to about 30,000 acres; and was located in the most unsettled portions of the State; viz. in the northerly part, and in the more mountainous portions of the central and southern parts.

The Charter of Dartmouth College was granted in 1779, and its location at Hanover N. H. had respect to accommodating the prospective wants of the Eastern part, if not the whole, of what afterwards became Vermont. So prevalent was this idea in Vermont itself, that the grant of a township of land was made to Dartmouth College in 1785. This led to discussions, which revealed more and more the importance of completing the institutions of civilization and of culture within the borders of our own political organization.

At the October Session of the Legislature, at Windsor, the same year, the Hon. Elijah Paine, of Williamstown, presented a memorial offering to give £2000 for the erection of buildings &c., if the Legislature would charter a College, locate it at Williamstown, and sequester the public lands for its use. This was referred to a Committee, which did not report until 1787; and then adversely. They deemed it inexpedient as yet, “to fix upon any particular town or county in which a College or University should be erected,” because of the present sparseness of the population.*

At the meeting of the Legislature, at Westminster, October 1789, Hon. Ira Allen of Colchester, presented a memorial urging the importance of founding a College for various reasons, and suggesting Burlington as a suitable place for it. Besides other considerations, he spoke of its suitable distance from Dartmouth College, its being on the great lines of travel leading to Northern New York, and to Canada, as well as accessible to the the population of Vermont. To secure

*History of the University of Vermont. Quart. Register Vol. XIII, p. 395. A very carefully prepared and instructive, but incomplete, article by Prof. George W. Benedict.

so important an object, he offered to the public *four thousand pounds*, if the Legislature would charter a University, and “locate it within two miles of Burlington Bay.” To this was added other subscriptions to the amount of *one thousand six hundred and fifty pounds*, making a total of *five thousand six hundred and fifty pounds*. One thousand of this was to be paid in land for the College site ; one thousand in provisions, labor, and materials for the erection of buildings ; and three thousand in lands, the annual rental of which should be six per cent on three thousand pounds.*

This memorial was presented, October 15th, to the Grand Committee, that is, the Joint Assembly, as it is now called, viz. the Governor and Council together with the General Assembly. After discussion, the Committee reported the following resolutions to the House.

“*Resolved*, That it be recommended to the Legislature to appoint a committee to draft a plan for a constitution and government of a College to be established in this State, and make report, as soon as may be.

“*Resolved*, that it be recommended to the Legislature to take measures for fixing on the place for erecting a College during the present session.”

Under the first resolution, Nathaniel Chipman, Israel Smith, Elijah Paine, Samuel Hitchcock and Stephen Jacob, Esquires, were appointed a committee to join one from the Council.

The second resolution led to a long debate. It was desired, that the question of location should be thrown open for other places ; and a committee of seven, one from each county, was appointed, “to receive donations and particular subscriptions for a College ;”—reference being had to other places than Burlington. But no donations were offered, and no subscriptions taken, it being supposed that Gen. Allen’s offer was the best, that could be obtained.

During the October session of the Legislature in 1791, the subject was renewed, and seriously entered upon. A bill was drawn up, presented, discussed, and passed in Grand Committee ;—the names of the Trustees, and the place of location being left blank. The bill is believed to have been drafted by the Hon. Samuel Hitchcock, father of the late Chief Justice of Alabama, and of Gen. E. A. Hitchcock of the United States Army, who was the member from Burlington. The main features of it were furnished by Rev. Samuel Williams, D. D., of Rutland, the Historian of Vermont.† The question of location was one of deep interest. It had been a topic of discussion for a long period. In 1785, Hon. E. Paine presented a memorial for the

*See note A.

†Quarterly Register Vol. XIIIth pp. 339.

establishment and location of a University at Williamstown. A committee was appointed by the Legislature, on that memorial, and reported, particularly, on the point of location. Gen. Allen's memorial, presented in 1789, led to a long debate on the same topic ; and finally, to the appointment of a committee of inquiry and solicitation in behalf of other places. As the principal early settlements had been made in the most southerly parts of the State, both Bennington and Rutland had their advocates. Thus the subject was one of public and general conversation, as well as of discussion among the members of the Legislature. It was finally decided by ballot, as follows : Burlington 89, Rutland 24, Montpelier 5, Danville 1, Castleton 1, Berlin 1, Williamstown 5. Special care was taken in the selection of Trustees to secure both suitable, and liberal minded men. A committee of seven was appointed to nominate twenty-one persons, which was enlarged to twenty-three, from which ten should be selected for Trustees. This being done, the bill was reported to the House. It passed without opposition, and was approved by the Governor and Council, November third, 1791.

By this Act, the Governor, the Speaker of the House of Representatives, for the time being, and the President of the University, when elected, were to be *ex-officio* Trustees. The others chosen, were Caleb Blood, Bethuel Chittenden, Asa Burton, George Browne, Ira Allen, Charles Platt, Jonathan Arnold, Enoch Woodbridge, Samuel Hitchcock, and Jonathan Hunt,* who, (they might be increased to seventeen) and the successors of whom, were to be the Board of Trustees forever; and to be styled the "*Corporation of the University of Vermont.*"

This Board were to fill their own vacancies, except the *ex-officio* members; were to take charge of, lease, rent, &c., all the lands given by the "authority of this State for the use, and benefit of a College;" they were not to hold more than seventy thousand acres of land in this State, and were allowed freedom from taxation for property not exceeding one hundred thousand pounds; they were not allowed to give preference to any sect or religious denomination; and, when

*Rev. Caleb Blood a Baptist Clergyman then living in Shaftsbury Vt. ; Rev. Bethuel Chittenden then of Shelburne Vt.; Rev. Asa Burton, a Congregational Clergyman, of Thetford Vt.; Mr. George Browne, a Friend, of New York; Gen. Ira Allen of Colehestor Vt.; Charles Platt Esq. afterwards Judge Platt of Plattsburgh N. Y.; Enoch Woodbridge Esq. afterwards Chief Justice of the Supreme Court, of Vergennes Vt.; Samuel Hitchcock afterwards District Judge of the U. S., of Burlington Vt.; Hon. Jonathan Hunt afterwards Lieut. Governor of Vt., of Vernon Vt.; and Hon. Jonathan Arnold of St. Johnsbury Vt.—*Quarterly Register Vol. XIII pp. 399.*

called upon, were to exhibit to the Legislature a statement of their financial condition, and the rules and regulations of the Institution.

The corporation entered with earnestness and alacrity upon their duties. The first meeting was held on the day the act was signed, Nov. 3d, 1791, and a committee was appointed to increase the subscriptions, and to secure the donations already made. In June following, 1792, the Corporation met at Burlington, and after much examination, and deliberation, the present site was selected; and *fifty* acres of land were set off from lands owned by Gen. Allen.* At this meeting, both the number and the power of the committee on donations were enlarged, and they were directed "to collect such materials and make such preparations, as they shall judge necessary to expedite the erection of the public building." Preparations were also made for leasing the public lands.

In October, 1793, the Corporation directed the erection of a building, early the next summer, as a President's house. It was to be forty-eight by thirty two feet, and two stories high. It was intended to open it, as a preparatory school for the College. It was commenced in 1794, but not finished, so as to be occupied, until 1799. At that time, Rev. Daniel C. Sanders, being dismissed from his pastoral charge at Vergennes, was invited to settle in Burlington, as a minister, on an annual salary of four hundred dollars, with the privilege of taking pupils, at a tuition of twelve dollars per year, preparatory to their entering College. He came, and was authorized to take up his abode in the house erected for the President of the University.

The University was chartered in the autumn of 1791. It was located at Burlington, by a majority, in 125 votes, of 65 over any one place, and of 53 over all other places. In 1792, preparatory steps were taken to secure its donations, to lease its lands, to select its site, and to erect a public building. But officers were not appointed, nor a college edifice commenced, before 1800. The reasons for this apparent neglect, are found in the absence of literary men to urge it forward, in the new and unsettled condition of the country, in the want of an active circulating medium, in the inexperience, carelessness and inattention of the principal agent, who was engaged in absorbing business of his own, but more than all, in a difference of opinion in regard

*It was part of lot No. 112 on the town plan. On the West it included the houses now on the West side of the College Green, and part of the gardens, as far as the north boundary, which was the plot on which stood the President's house. This line was north of the centre of the present College Green. The South boundary was Main Street. The lot extended East, in the form of a parallelogram, to constitute the fifty acres.

to the conditions of the principal donation of Gen. Ira Allen, and to his absence from the country, and the pecuniary embarrassment consequent thereon. So much did these causes operate to discourage the enterprise, that no meetings of the Corporation were holden from 1794 to 1798. From 1795 to 1800, there was no member of the Board of Trustees resident in Burlington, and as Gen. Allen was absent, most of the time, the interests of the University were little cared for. "His absence, Dr. Sanders says, put a total obstacle in the way of carrying the institution into operation." To Gen. Allen, however, more than to any other man, perhaps than to all others, are we indebted for the existence of the University, at the early day in which it sprang into life. And we are especially indebted to him, for its location in a place, equi-distant from Dartmouth and Williams Colleges; one easily accessible from all quarters of the country, and on a site, where its dome reveals its existence, as a fountain of literary culture, to the commerce that floats upon our Lake—to all that dwell in its great valley, and to all that look down from the distant mountains of the East, of the South, and of the West.

The biography of this gentleman has never been written. It is a duty, which perhaps the University owes to its principal founder, and which the State of Vermont owes to the most far-reaching mind, which united with others in guiding and controlling her political interests to an eminently successful issue, to see that this is done by no unworthy pen. With very slight literary culture, and almost no literary acquisitions whatever, he possessed a most comprehensive mind, and a highly creative and philosophical spirit. He furnished much of the material for Williams' History of Vermont, and he held not unfrequent conference with that scholarly man, respecting the University, which he proposed to bring into being, years before his plans were matured for the public eye. The idea of a State, in its completeness, was present to his mind, to realize which he earnestly struggled for independent political organization, that its shield might protect and secure the higher interests of humanity, which are found in its literary, philosophical and religious culture. While the public saw little or nothing, but a most active and busy man in out-of-door matters, his correspondence reveals, here and there, glimpses of the mind of a Statesman, that saw clearly, and saw warily, what were the purposes of a Commonwealth, and what the means of obtaining them. With him the University was no scheme of sectional, sectarian, or village, interest, but one which entered necessarily into the idea of the growth and culture

of the State of Vermont. And no alumnus can look back upon the fonsal existence of his Alma Mater with any other feelings towards Gen. Allen, than those of respectful admiration and of reverent gratitude.

At the meeting of the Corporation, in January, 1800, Rev. Daniel C. Sanders, and Wm. C. Harrington and David Russell, Esquires, were elected members from the Town of Burlington. This was preparatory to commencing vigorous efforts on the spot, and should have been done five or six years earlier. Mr. Russell had been appointed agent, in the place of Mr. Stanton, in October preceeding, and now was appointed a committee to "solicit and receive subscriptions for the use and benefit of the University, and to procure such durable materials, as are necessary for the erection of a College edifice." Mr. Harrington was elected Treasurer, and Rev. D. C. Sanders Secretary. An active executive power was thus constituted on the spot. By their efforts, aided specially by Dr. John Pomroy, the citizens of Burlington were led to offer to the Corporation, a subscription of two thousand and three hundred dollars, to erect a public College edifice, and for the purchase of books and apparatus. In the Spring of the following year, 1800, contracts were made for its erection as early as possible in the summer of 1801. At the October Session of the Corporation, in 1800, a further petition was presented, by the inhabitants of the town, requesting the appointment of a College Faculty, and guaranteeing the payment of such officers, as should be appointed, for "the term of three years, or until such further period as the funds shall be sufficiently productive as to enable the Corporation to effect the same object." Whereupon "after long conversation and due deliberation," the Rev. Daniel C. Sanders was chosen President, Oct. 17th 1800. He was authorized to employ a tutor to assist him in the instruction of scholars. Four students were admitted, and instruction commenced in the University of Vermont. The fiftieth anniversary of the graduation of these students, we this day celebrate.

Instruction, in the College proper, began in 1801, and though the President was authorized to employ a Tutor, he gave, with a single exception for a few days, all the teaching, alone, for the first three years. The class of 1804, received all their instruction from him, and as the classes increased, he often employed six, eight, and ten hours of the day, in personal recitations. The first Tutor was appointed in 1804, but he continued, but for a single term; and no other was appointed until 1807. The duties of the President were, of necessity, very laborious and very various. He not only taught all the classes,

but gave frequent, almost constant, attention to the supervision of all the interests of the College, its building, its lands, its donations, and its apparatus for instruction and for demonstration. All things, up to 1807, seem to have proceeded with all the harmony, efficiency, and general integrity, both of purpose and of fulfilment, which could have been reasonably expected. Dr. Sanders says of Mr. Russel and Dr. John Pomeroy, "these two gentlemen rendered the institution most zealous, active, most persevering, and most unexampled services and most important patronage, and merit much of the gratitude of posterity."

Rev. Dr. Sanders was a graduate of Harvard University of the class of 1788. He was a man of large stature; six feet in height, of manly proportions, of great personal courage, of gentlemanly bearing, and of quick, impulsive, but honorable feelings. He had much of the genial character, which is justly attributed to those, who are called men of genius, and many of his characteristics seem to classify him in that category of human character. He secured, at once, the affections of the students. He entered, with parental watchfulness and with generous frankness, into full communication with them, respecting their trials, their necessities, and their hopes. He encouraged them by his counsel; he lifted them up by the fresh sympathy of his gleesome spirit; he gave energy to their labors, and firmness to their character, by the earnest and joyful activity which marked all his own efforts, and which pervaded his conversation. He was not profound, as a thinker, nor severely logical as a reasoner, nor of a high form of classical elegance and accuracy as a writer. But he was lucid, fresh, and original in forms of expression, full of benignity and kindness in his sentiments, and was listened to with general admiration. This, with his ease and genial dignity of manner, made him popular, both in public and in private, and his services much sought for, in the vicinity, on public occasions. His opinions, on moral subjects, were those of Dr. Paley, in which he had been instructed, and in Theology, probably, at first, those of Dr. Hopkins of Newport R. I., rejecting some of the logical conclusions of that distinguished man. Although, at this period, he called himself "orthodox," in the language of that day, his attainments were not such as to secure him an elevated position in the profession. In later years, the frank and liberal feelings of his character, drew him more towards the opinions, which his earlier associates at Harvard had adopted. But, as an officer of the University, he was earnest and faithful in enforcing the necessity of a firm and un-

yielding religious character; and was strict in demanding a compliance with the religious habits of the community, which, however, were characterized rather by indifference than zeal.

From 1801 to 1807, was a period on which the mind dwells with satisfaction. The University had come into being, and it proceeded in all its growth with as much vigor, and with as full and hopeful a development, as its circumstances permitted. The meeting of the Corporation in September 1807 was one of great importance. It seemed to be one of those occasions, when it became apparent to all that the seed, which had been planted, having germinated sprung up and begun to shoot forth its stalk and to unfold its leaves, called for guiding hands to shape its future growth into mature and fruitful beauty. At this meeting, exact note was taken of what had been accomplished, and special plans were formed for future progress. A public building had been erected, 160 feet long, the central part 75 feet wide, and the wings 45, four stories in height. In this was a chapel, seven large public rooms, and forty-five chambers for students. There was a President's House, two stories high, with appropriate out buildings, and fifty acres of land for the subsequent buildings of the University.—There was a College library of 100 vols.; a Society library of 100 vols.; and a "Burlington Library" valued at five hundred dollars. Of astronomical and philosophical apparatus, there was a telescope, planetarium, quadrants, two sets of 24 inch Globes,* and other necessary articles of value, besides seven hundred dollars worth of instruments purchased of the Rev. Dr. Prince of Salem, Mass., by individuals,† and deposited for the use of the University, in the Philosophical chamber. The apparatus was more complete, than in any of the Colleges in New England, except Harvard and Yale. The course of study was as extensive as in any of the New England Colleges, and was taken mainly from that of Harvard University. Here, chemistry and anatomy was added, which were not usual in the other Colleges. Rev. Samuel Williams, L. L. D., the Historian of Vermont, delivered, for two years, courses of demonstrative lectures on astronomy and Natural Philosophy, which were the first of the kind, it is supposed, in New England. They were continued by Prof. James Dean. Dr. John Pomeroy gave lectures also, on Anatomy and Surgery. The tuition was twelve dollars per year. This covered all the demands of the Corporation on each student. Indeed Dr. Sanders

*Presented by Francis Child Esq., MSS. of Dr. Sanders.

†Dr. John Pomeroy, David Russel Esq., and Col. W. C. Harrington.

calculates,* that a “poor scholar,” by keeping school four months each winter, at sixteen dollars per month, the average price, can pay all his College bills, and his board; and leave College with *thirty-two* dollars in his pocket!!

The income from public lands was stated to be one thousand, forty-eight dollars, and seventy one-cents. This was sequestered, by vote of the Corporation, to the exclusive payment of the salaries, which were fixed; viz: the President’s at six hundred dollars; the Professor of Mathematics and Natural Philosophy, three hundred and forty-eight dollars, and seventy-one cents; and a Tutor at three hundred dollars. Mr. James Dean, a graduate of Dartmouth College, from Windsor, Vt., was appointed Tutor, with a salary of three hundred dollars, with the expectation of a Professor’s chair; to which he was chosen in 1809. One hundred and fifty dollars was appropriated, for the increase of the library, and one hundred dollars for that of the philosophical apparatus, from money to arise from the increase of rents. A general agent, David Russell Esq., was appointed to rent the public lands, to sell lands not public, and to look up the property of the University. Besides these, there was a manifest watch and care extended to the minute but important matters, that respect the discipline of the institution; and also to its external relations. The outline of instruction was well considered, the plans for perfecting it were judicious, and the means prepared for carrying it forward, though inadequate, gave hope of healthful progress. The number of students was forty-seven, and “more were expected.” The institution exhibited vigorous growth, and gave promise of usefulness. One cannot but look back with surprise, and see what had been proposed and what accomplished, within the seven preceding years. Subscriptions had been raised, buildings erected, the Academical Faculty organized, instruction commenced and prosecuted, and that with an almost utter destitution of books. The work had proceeded with remarkable comprehensiveness, as to the purpose of a literary institution of the highest order, and with great precision and distinctness of outline. The creative and vigorous mind of Allen, the acquisitive and scholar-like mind of Williams, and the reflective and profound mind of Hitchcock had all worked for it, and in it. The two last were graduates from Harvard University, who, together with Dr. Sanders, brought the habits and experimental knowledge of that vener-

*MSS. of Dr. Sanders.

able Institution to aid in the practical workings of the University ; and also to give it distinctness, and precision of outline.

Much praise is also due to Mr. David Russell, the financial agent of the College. He was an active, vigorous, conciliating, and hopeful man, however he might have been wanting in that unsleeping care, and legal vigilance, which would have secured its purposes without final detriment to the landed property of the Institution, in the town of Burlington.

About this period, three causes began to work mischief to the growing interests of the University. The *first*, and most obvious, was the system of commercial restrictions adopted by the United States Government — the non-intercourse act of 1807, the first of that series of measures, which issued in the war of 1812. The *second* was the influence of Middlebury College. The *third* was the predominant laical influence, in the Corporation. These causes, though apparently very distinct, were all blended together.

As to the non-intercourse law ; the prosperity of this portion of Vermont, and especially of the town of Burlington, depended on trade with Canada. There was no opening at the East or South for the products of the country ; there were neither rail-roads nor canals, nor passable common roads. The action of the United States Government awakened the most violent, systematic, and prolonged opposition to its measures. To such an extent was this carried, at one time, that President Jefferson issued his proclamation declaring Vermont to be in a state of rebellion.

The town of Burlington became excited to the highest degree, at the summary destruction of its commercial interests. Dr. Sanders had been so long here, and had become so identified, both with the prosperity of the town, and with the University, that it would not be surprising, if with characteristic frankness and ardor, he expressed his opinions. And the more so, because the foremost man, who justified the Government, was young, and had but recently come from New York. As many things had been done, and many left undone, in the efforts at founding, and carrying forward the College, which had disappointed individuals—subscriptions unwisely obtained, rigorously and unwisely collected, perhaps by legal process, and then used without due care and watchfulness—it was found very convenient to increase political combinations, by the use of this abraded feeling ; and thus began a political war upon the University.

Middlebury College had been chartered in 1800. It was situated

in the Northern part of Addison County, and thus naturally took the students from the Counties south and south-east. These Counties, at that period, were the most populous, the most wealthy, and furnished the greatest number of students of any in the State. They were also the centre of the most active and effective religious influence. It was to be expected, in the competition that necessarily sprung up between the two Institutions, that that one, which was nearest the centre of religious influence, should assume the superiority of its own religious character, and give a direction to the current of thinking and of representation, which had more of policy, than of charity in it. The result was, that the University did not find itself possessed of that field from which to gather students, that its founders and the legislature expected, and it was also deprived, to a great extent, of the natural and necessary support, which a young institution seeks from the clergy of a commonwealth.

Middlebury College was chartered without any intention, as is supposed, and as has been said, by some who labored for that object, of creating a second College in Vermont. But since the University had not gone into operation, and a flourishing school existed in Middlebury, it was thought the public funds of the University might be removed from Burlington, and given to the Institution proposed. Although this was not openly avowed on the floor of the legislature, but the contrary, yet, both subsequent acts, and the declaration of persons knowing to the facts, make it certain, that the intent and the expectation was, to concentrate the patronage of the State on a large institution at Middlebury, and there being no occasion for two, in the State, the one at Burlington, it was intended, should never go into operation. A careful examination of facts not only shows it was so, but any other supposition seems derogatory both to the wisdom, and to the character of those concerned in getting the charter for a new College.

The notion that the University was under such control of the legislature, as that its literary and religious character might be subject to political charlatany, was altogether an after thought ; not having existence even, until twelve or fifteen years after the origin of Middlebury College. I am not aware, that this objection of the friends of Middlebury, as against the University, was ever made, or even thought of, until after the Act of 1810, and the occurrence of the case of Dartmouth College, which was in 1816, and not 1800, when Middlebury College was founded. On the point of control of the

legislature of which a good deal was made, at one time, the charter of Middlebury College reads as follows :—all “ laws, rules, and ordinances * * * for the instruction, and education of students, and ordering, governing, ruling, and managing the said College and all matters, and affairs thereto belonging,” passed and adopted by the President and Fellows “ may also be repealed or disallowed, by the said legislature when they think proper.”* There is no such control of the legislature suggested, or hinted at, in the University charter of 1791.

The existence and comparative prosperity of Middlebury College, both diminished the anticipated number of the students, and, by and by, weakened the religious sympathies, which otherwise would naturally have clustered about the University, and have given strength and increased prosperity to it. This served to diminish the clerical influence in the Corporation of the University, and to increase that of the political and official men ; and while these were unwilling, if not unable, to bear the toil, and care, and thinking, necessary to the progress and perfection of a rising institution, the idea was brought forward of combining the influence of all political parties in favor of the University, by changing the mode of electing the members of the Corporation, and, in other ways, forming a close intimacy with the political government of the State. This was at a period, when political men were excited to a degree, almost without precedent, and were deeply absorbed in their own schemes.

It is not apparent, who suggested and urged this scheme of changing the mode of electing the members of the Corporation. At the meeting of the Corporation in August, 1810, W. C. Harrington Esq., introduced a resolution, “ that this Corporation have no objection to the Legislature’s passing of the Act, that was laid before the Assembly, at their session in Oct. 1809, and laid over until their next session, which Act contemplates the appointment of a Corporation of this University by the Legislature, at certain given periods.” The Journal of the House of assembly for 1809 shows, that a bill was presented and referred to a committee, which was reported upon and passed, in the *form of a resolution*, and was sent to the Governor and Council, who concurred, and then it was referred to the next Legislature. It was doubtless this bill, in the form of a resolution, to which Mr. Harrington refers in his resolution, in the Corporation of 1810.

*Acts and Laws of the State of Vermont for 1800.

The Corporation refused to adopt the resolution of Mr. Harrington, and he resigned. At the same meeting, three clergymen resigned, Messrs. Bogue, Burton, and Worcester, doubtless from dissatisfaction with the plans proposed by the majority of the Corporation, who, it appears, had in contemplation some change in the mode of electing members. This was at the meeting at Burlington in August. The Corporation adjourned to meet at Montpelier in October, during the session of the Legislature. They met, and asked of the Legislature the appointment of a committee "to advise with the Corporation, in relation to the interests of the University of Vermont, and to devise the best mode to promote the same." A committee of conference was appointed, which resulted in agreeing to the passage of the Act of November 10th, 1810. The principal change proposed to be effected, by this Act, was in the mode of appointing the Trustees, who had been heretofore elected by the Board, but henceforth were to be appointed by the joint ballot of the Legislature. Five members were to be chosen every three years. One was added to the number of the Trustees, and the Legislature proceeded to fill the vacancies in the Board, and to act under the law. Ten members, who constituted a majority of the whole Board, were immediately elected.—Respecting this singular transaction, it is to be remarked, that there were but seven members of the Board, including the ex-officio members, present. This was not a quorum for transacting any regular business.

A meeting was appointed at Burlington, January 1st, 1811, to organize the new Board, and when it met, it appeared that a majority of the Corporation was composed of those appointed by the Legislature. Instead of making an addition to the Corporation, the Act changed, and controlled it. In this respect, it was analogous to the Acts of the New Hampshire Legislature, concerning Dartmouth College. By a subsequent Act of the Legislature, in 1823, the number of Trustees was increased to twenty-eight, including the ex-officio members. The probable reason of this was the fact, that the number of the Fellows of Middlebury College being unlimited, so many were elected into that Board, that the University was often deprived of such, as it might be desirable to elect. But the whole relation to the State, as attempted to be constituted, by the Act of 1810, was found practically injurious to the Institution. Other reasons, than those which should govern in the selection of men for the guidance of such an Institution, prevailed. The patronage, which was anticipated from the

State, was not given, and all parties were satisfied, in 1828, to repeal the act of 1810, so far as regarded the number, term of service, and mode of electing the Corporation. Thus the action of the original Charter was revived.

This is not the place for an extended discussion of the legal points involved in this surrender of the Corporate powers of the University, and then the subsequent resumption of them. At the period, when this was done, the discussion, arising out of what Chancellor Kent calls the "Great case of Dartmouth College," had not taken place ; and the relation of rights, conceded to the public, and enjoyed by them, to subsequent acts of the Legislature, that is, to the Grantor, had not been judicially established ; indeed, they had not been made a matter of question from any quarter. New light was shed upon this subject, by the profound investigation of the most learned Counsel, which issued in the fundamental, comprehensive, and masterly opinion of Judge Marshall, in the case of Dartmouth College. These opinions were subsequently applied by Mr. Justice Story, in the Circuit Court of the United States, in the case of Allen versus the Trustees of Bowdoin College, in such way, as to leave little doubt, on the minds of some eminent jurists, that the whole Act of the Legislature in 1810, in regard to the University of Vermont, would be called, in the language of Mr. Justice Story, a "miscarriage of parties;" and would be pronounced unconstitutional. Thus, by a return to the action prescribed by the charter of 1791, the University is placed on a settled basis, from which it cannot be removed except for cause.

The new Corporation commenced its labors, in January, 1811, with the best intentions, and with comprehensive and excellent purposes. They examined its financial condition, and found besides \$3000 due to the officers, \$8000 due to David Russell, who had been Agent and Treasurer. To meet this, there was a large amount of unpaid rent, uncollected tuition, &c., but not sufficient. A more minute, and accurate agency for the leasing of lands, and the collecting of rents, was organized, by the appointment of Trustees and others, residing in various parts of the State. This species of agency was continued until about 1843, very much to the embarrassment of the treasury, at times. After this period, rents were made payable at the office in Burlington.

At this meeting, a committee was appointed, and reported, on the subject of a system of laws, and on the establishment of professorships ; on the importance of public worship, in the chapel ; and on the

arrangement for commons, besides other matters. The committee, consisting of the Hon. Royall Tyler, and the Hon. W. C. Bradley, reported on the subject of Professorships, that in addition to the Professors of Mathematics and Natural Philosophy, and of Medicine, a Professor of the Learned Languages should be immediately appointed ; and also a Professor of Law, and that, as soon as the funds would allow, a Professor of Belles Lettres, and one of Chemistry and Mineralogy should be appointed ; “whose duty it shall be to analyze, at the charge of the Institution, all fossils, minerals &c., which may be discovered within the limits of this State.” The Professorships were all-established, and the Rev. Jason Chamberlain appointed to that of the Learned Languages, and Royall Tyler to that of Law.

It was recommended, that public worship be established in the Chapel, after the next commencement. In the meantime, the Society, over which the Rev. Daniel Haskell was ordained, had liberty to use the chapel for public worship, until Commencement, (eight months,) after which time it would not be needed by the Society.

The Hon. Messrs. T. Hutchinson, Royall Tyler, and W. C. Bradley were the most prominent men, in making the examination into the condition of the finances, and in suggesting and maturing the plans for future growth, and in urging forward their accomplishment.

What would have been the result of this movement, had not the political excitement of the country absorbed all other subjects of interest, cannot now be anticipated. The expectation, on the part of some, doubtless was, that the Legislature would be induced to render such aid to the University, in some form, as would fill the chairs of instruction, and furnish, from time to time, the means necessary to complete the organization of the University, in a manner adequate to the demands and necessities of a civilized State, in modern times. There can be no question, but that the *idea* of a University, in its relation to the professional life of the State, as seen in its legislative bodies, in its courts of laws, in its religious assemblies, in its care of physical life and health, and also in its relations to those chemical combinations “of fossils, minerals, &c., which may be found within the limits of this State,” which alone reveal both the laws of Nature, and an intelligent acquaintance with her products, there can be no question, I repeat, but that the *idea* of a University, in its comprehensiveness and completeness, was brought into a more conscious knowledge, and, its immediate purposes and wants, more distinctly defined and made apparent, by its temporary connection with the political authori-

ty, than it would have been without it. The whole interests of the University were earnestly and zealously taken hold of, by the new Corporation. Such men as Samuel Hitchcock, who was a clear and profound thinker ; as Dudley Chase, who was sound-minded, genial, and popular ; as Titus Hutchinson, who was careful, searching, and watchful ; as Royall Tyler, who was original, perhaps odd, but classical and elegant, leaving Court and going to the College to examine students, and reciting from memory Eclogues from Virgil to show quantity and pronunciation ; and as William C. Bradley, who was the “myriad minded” man among them, but full of practical good sense, such men could not give their best thoughts, even for a short period, to such a matter, and not impart both scope, and enlargement, and security to it.

But politics now absorbed every other subject. Commercial restrictions were again laid upon the commerce of the country. Northern Vermont was all but ruined, as to its immediate prospects of business. It became the ground for smuggling from the British provinces. The frontier was lined with Custom House Officers, whose berth then was anything but a sinecure. The region was about to become the seat of war, which had been declared against Great Britain, on the 18th of June 1812. Troops were ordered here. Burlington became the head quarters of military operations ; and the small town was little else than a camp of armed men. The College building was seized for an arsenal, and soon demanded for barracks ; and, if refused, forcible possession was determined on.

Under these circumstances, the Corporation resolved, on the 24th of March, 1814, after having rented the building to the United States Government for five thousand dollars per year, “that the regular course of instruction be, and hereby is suspended, and that those officers of College, to whose offices salaries are annexed, be dismissed from their offices respectively.”

The purposes of the Corporation, as set forth in 1811, had not been realized ; and the Rev. Dr. Sanders, Professor James Dean, and the Rev. Jason Chamberlain, who constituted the Academical Faculty, left the Institution. Degrees were given to the Senior Class, and the younger members of the University were recommended to other Institutions.

In September of the following year, Peace having been made, the Institution was re-organized. The Rev. Samuel Austin, of Worcester, Massachusetts, was appointed President ; the Rev. James Murdock, of Princeton, Massachusetts, Professor of Languages ; the

Rev. Ebenezer Burgess, now of Dedham, Massachusetts, Professor of Mathematics and Natural Philosophy ; and Jairus Kennon, Professor of Chemistry and Mineralogy. The College building was placed in perfect repair, by the United States Government, and instruction was begun in September.

The connection of the political authority of the State with the University, in the appointment of Trustees, excited the fear of the religious public, that the Institution might be controlled for political purposes. The religious controversy, which arose about 1810—12, served to increase the solicitude, respecting the religious influence of the University. These thoughts and opinions, being made prominent by the competition, that more or less existed, in relation to Middlebury College, all led to the appointment of a Faculty of marked religious character. The two most prominent members were somewhat advanced in age ; and although the one was “an able and interesting instructor, especially in mental and moral philosophy,” and the other a very learned, and very accurate scholar in the Ancient Languages, and both were loved and respected by their pupils, yet they were, perhaps, wanting in that genial vigor of youthful hope, and in the pliant and accommodating character of youthful labor, which was important, if not necessary, to awaken general sympathy in behalf of the University. Mr. Kennon died, in one year after his appointment ;* Mr. Burgess left the Institution in two years ; Dr. Murdock in four,† and Dr. Austin in six.

During Dr. Austin’s presidency, the College assumed, in the Academical department, altogether more exactness of form, more regularity of discipline, more precision and thoroughness of instruction than, as a whole, had ever pertained to it. There was no attempt to enlarge the boundaries of study, or to extend the range of thinking beyond the text books, and methods of instruction, which belonged to a well regulated New England College. Compactness, precision, and regular habits, under strong and good forms of religious accountableness, were the objects aimed at. Immediately preceding the war,

* Mr. Kennon was regarded, by his contemporaries, as a man of very uncommon promise. He possessed genius without its eccentricities, or its impulsive habits. His humorous powers were unbounded, but of classic purity. He is supposed to have been connected with J. K. Paulding and Washington Irving, in writing the papers of Salmagundi, contributing, for his portion, the poetical parts, and some materials for the prose. He was an ardent, accurate, and severe student, of whom the highest hopes were entertained.

† Dr. Murdock is still living, and resident in New Haven, Conn. His life has been that of a student, and his attainments, in Ecclesiastical History, and in a critical knowledge of the Latin, Greek, Hebrew, Arabic, and especially the Syriac languages, have placed him in the highest rank of American Scholars.

the political power of the State had been invoked, as that which was of paramount importance ; and during the war, the maxims of morality, and the bonds of religion had been disregarded, and broken through ; and, in these peculiar circumstances, the firmness and energy of religious principle, girt round about by the habits of a Roman discipline, were precisely what was needed.

The expectations, which Dr. Austin entertained, when he entered upon his office, were not met. The rent due for the use of the College, during the war, instead of supplying its present need, was appropriated to the payment of debts, of such kind, and of so many years standing, as to have been thought outlawed, by the common sentiments of social comity and charity ; they were, however, legally revived, and, being paid, the College derived little present benefit from the money in question. It does not seem to have been Dr. Austin's intention to remain permanently connected with the College, unless certain conditions of success were attained, in a given time, which, not occurring, principally by reason of the revival of these outstanding claims, he resigned and left the Institution, at the end of six years, in March 1821.

The Rev. Daniel Haskell, a clergyman of this place, was appointed President, *pro tempore* ; and instruction was continued. So great, however, were the embarrassments of the Institution, at this time, and so hopeless had its guardians and former friends become, that the Faculty were authorized to suspend instruction, at their own discretion. They gave notice, that it would cease, at the end of the autumnal term, and that *exeunt omnes* would be written upon the doors of the University.

Although it might be said, that the University was now forsaken by its natural guardians, and abandoned by its teachers, yet a few of its graduates, although perplexed, were not in despair, and although cast down were not destroyed. To Arthur L. Porter, a young Professor of Chemistry and Pharmacy, more than to any other, the College is indebted for its revival, at this period. He was a young man of genial feelings, of great activity, and an earnest, and enthusiastic scholar. He had pursued the study of medicine at Dartmouth College, but finished his studies at Edinburgh, dwelling in a room eight feet square, and living on mush and milk.

The graduates of the University in Burlington, and a few active members of a Literary Society, had assembled to consult upon the division of the Library of the Society, and, the opinions being various

and opposite, the discussion was continued several evenings, with much excitement, and some bitterness. The extinction of the College, for the time being, was taken for granted. The discussions were about the division of the remains. Professor Porter rose in the meeting, and said, although as an honorary member, he had no personal or pecuniary interest, in the division of the books, yet no scholar could consider the breaking up, and scattering of a Library, other than as treason in the kingdom of letters. After allaying the irritation of the meeting, by such like remarks, he insisted that the Library should not be distributed, but that the College might, and could be revived. He then proceeded to suggest, in a rude outline, several methods by which it might be done. The result was the spirit of irritation was destroyed, harmony restored, a new purpose formed, and a committee appointed, to carry it out. The young gentlemen put themselves earnestly to the work of staying the calamity, and of reviving the Institution. And before the close of the term, they secured the appointment of the Rev. Daniel Haskell, as President, and James Dean, as Professor of Mathematics.* Divine Providence smiled on these efforts, and in about two years, the number of students increased from twenty two to seventy. But alas ! The days of mourning were not ended. Thick darkness settled down upon the horizon, which was brightening with new rays of hope. The temple, the beautiful temple, where our fathers had kindled the vestal flame of science for their children, was burned with fire, and all its pleasant things were consumed. And then the priest, the high priest of the fane, wearied, worn, perplexed and made sad, was smitten in intellect, and crazed. Thus, in a moment, in one day, came desolation and widowhood upon our Alma Mater.

In this sad hour, how quick and how earnest was the response of humanity to our desolation. Eight thousand three hundred dollars, were immediately pledged, by the inhabitants of Burlington, and its vicinity, for a new edifice. This was the work of the same young men, by whose exertions the College had been saved from closing its doors, two years before. Professor Porter, aided by Charles Adams,

*Prof. Dean was connected with the University more or less, from 1807 to 1824. He died in Burlington in January 1849. He possessed a mathematical mind, distinguished for its clearness and accuracy, rather than its depth and scientific insight. He devoted himself to the life of a student, and acquired much, and various knowledge, rather than comprehension and profound principles. He was rigid in his discipline, the sharp lines of which were perhaps increased, by an occasional irritability of temper, which seemed to spring from his very peculiar physical constitution. He was inordinately fleshy, and in such way as to give the appearance rather of disease, than of health. His influence in the University was marked by adherence to law and order, in the simple and earnest pursuit of its objects.

Luman Foote, J. N. Pomeroy, Gamaliel Sawyer, and especially by N. B. Haswell, with others, seemed almost to create funds by their hope, their enthusiasm, and their active vigor. In three months plans were formed, contracts were made, and arrangements completed for the erection of a new public building. The Rev. John Wheeler, of Windsor, Vermont, was chosen President, and the Rev. J. J. Robertson, an Episcopal Clergyman, and afterwards a missionary in Greece, was elected Professor of Languages. In the following winter, January or February 1825, George Wyllis Benedict, of Newburgh, New York, was appointed Professor of Mathematics and Natural Philosophy; and Mr. Wheeler not accepting, the Rev. Willard Preston, pastor of a church in this place, was elected President. In the following Aug. 1826, Dr. Preston resigned, and removed into the Southern States; and in October, Rev. James Marsh was appointed to the vacancy.

So rapidly had calamity followed calamity, and so occupied had all minds and all hearts been in keeping the Institution in actual operation, that little attention had been given to the course of study, and no attempt made to give any special character to it. Sufficient for the day was the evil thereof, and scarcely a thought could be given either to the physical, or intellectual provision of the morrow.

Dr. Haskell was less frank and genial, than Dr. Austin, but more vigorous and energetic. He would have carried the University forward with energy, and with due regard to prudence. His mind was clear, correct, and active, but not symmetrical and artistic. His plans were practical, and they were faithfully carried out. Had he remained for many years in the University, he might not have enlarged the course of study, and made erudite, but he would have made accurate, scholars, and he would have given strength, and maturity, and practical power to the College, both in its inward, and outward relations. Its religious influence, under him, would have been of a pure and charitable kind, while it would have possessed an almost sleepless activity, and at times a burning energy.

Dr. Preston was connected with the College for so short a time, that little can be said respecting his actual, or prospective influence. He was a man remarkable for his gentlemanly and elegant bearing, of simple, genial, and artistic tastes; and, in the discharge of his public duties, secured, at once, the love and admiration of students, and of others.

The type of thinking in these three Presidents, on moral, intellec-

tual, and religious topics, was the same. Their *idea* of a College, its purposes, its studies, its discipline, its religious character, its influence and its power were substantially the same, and to be promoted by the same general means. They were good and fair specimens of the intellectual training and culture, that pertained to the clergy of their day. Each had his peculiarities, and these were more or less developed by the accidental relations and positions, which he had occupied, making him personally more or less agreeable, as the case might be, to this or that party in politics, or religion, or philosophy. They were honest minded, fearless men, and labored, according to their ability, and even beyond it, to make the University an Institution of great integrity of purpose. Students were taught to be honest and truthful scholars, and if the Institution could not give them that character, it could give them no character, which would abide the judgment of a tribunal, that looked not on the outward appearance, but on the heart.

Frequent changes, in the administration of a College, are highly injurious to its practical working. Its laws, not being matured and settled into uniform habits, become enfeebled, or produce irritation and restive feeling, which is at war with all acquisition of knowledge ; and especially at war with the most valuable of all acquisitions, those, which are spontaneous. Under such circumstances, the character of a student is liable to become querulous, unstable, without greatness, without dignity, and without strength. On the other hand, if those changes, in the Institution, take place by those marked visitations of Providence, which, in the voice of a Divine Majesty, say to our cavils and complaints, “ Peace, be still, and know that I am God ! ”—the effect is to make us plan by a principle, and with a wisdom, which will abide the scrutiny of the All-seeing ; and to labor with a reverent fear of His holy authority. Such wisdom, and such labor is never put forth in vain, under the government of God. He must be an atheist, who believes it is. And thus it came to pass, we would humbly hope, that the furnace of affliction only purified, and that the crucible only refined the Institution ; that while the

“ Rudis indigestaque moles”

grew less, the quality grew precious, and the radiant beauties of a more perfect crystalline formation began to appear.

Of the Medical College of the University, at this period, 1824 to 1826, I cannot speak at large ; my knowledge is too imperfect, and

the time too short. It was, so far as outward appearances went, in its most prosperous condition. As early as 1804, the school was contemplated, and John Pomeroy, M. D. elected Professor. Nothing was done, and this appointment was renewed in 1809. Although some Lectures were given in Anatomy, at various times, the College did not go into full operation until 1821, and the first class of medical students took their degrees in 1823. The College continued in operation until 1834, when, on the death of Dr. Benjamin Lincoln, it was entirely suspended. An unsuccessful attempt was made to revive it from 1835 to 1837. It is re-opened, under gratifying auspices, the present year.

During the years 1824 and 1826, its influence, both directly and indirectly, in keeping the Academical department alive, and in a convalescent state, was worthy of great praise. It did not meddle with the law of its life, and seek to absorb the Academical Faculty into itself, as the only living power; but it nourished and cherished the University, for its own inherent excellence, looking to its final growth for remuneration. Great men, good men, and earnest men were connected with it. Professor Porter was here, the one who would not suffer instruction in the Academical department to stop, though permitted by the Corporation, and ordered by the Faculty. Nathan Ryno Smith was here, giving early promise of what he has since become, one of the first practical surgeons in Maryland, and of high eminence, as a Professor of Surgery. Also Nathan Smith, (Senior,) a man of more surgical experience, and of more genuine medical genius, perhaps, than any man of his day, in New England. Last, but not least, there came Benjamin Lincoln, who laid down his life on the altar of Medical Science. He came in 1829, and was about thirty years of age. He was a graduate of Bowdoin College, in Maine. After coming here, he was, for one season, Demonstrator of Anatomy in the Medical College, at Baltimore, and was urged to return there, and accept a Professor's chair. But he hoped to realize, he cared not on how small a scale, if it were but done, his idea of a medical school, in this University, without the hindrance of incrusted organic remains from old formations. He pledged his life to it. In the frank, genial, bright and cheerful English of his social converse, he was like Hugh Miller. In readiness and clearness, in tracing physiological analogies and correspondencies, and in rapid and lucid generalization, in the then almost untrodden field of comparative Anatomy, he was very like Agassiz. In moral honesty, and in fearless integrity, he was

an embodied conscience. His mind was eminently mathematical. In the stage coach riding of the day, he used to fill his hat with mathematical papers, diagrams, formulas, and propositions, developing more or less of them, from stage to stage, for his own amusement. Although not deeply read in mathematical books, his mind seemed to mount up like a flame into the highest forms of mathematical reasoning, and to expiate, as in a region of light, among the most comprehensive mathematical truths. His knowledge of the mathematical relations of musical notes and chords, is believed to have been unsurpassed, in modern times. He loved art, and especially Music, as a mother loves her child ; but to him, art must have its ground work of beauty and harmony, in a truthful integrity, as its manifest ground or corner stone, that on which and by which it was builded up into loveliness, or he was to it a perfect Iconoclast ; it was shivered by the blast of his indignation. This will be plain to those, who have read with care his Treatise on the condition of the Medical schools in Vermont. It was apparent that the intellectual activity and the moral energy of the man would early wear out his physical powers. From being a model of delicate, elegant, and manly beauty, he gradually bent under the rigid contraction of muscular rheumatism, and we held our breath and turned away our eyes in sorrow, as in 1834, we bid him our last farewell.

He differed in his ultimate philosophical conclusions, and most especially in his religious opinions, from Dr. Marsh ; but the frankness, the candor, the guilelessness of his speculations, and the elevated moral bearing of the man, made his a useful mind in philosophical discussion, and I think, that the lucidness and precision of some of Dr. Marsh's views, and the sharp and distinct lines which he drew between Physiology and Psychology, and between Theism and Pantheism, were, not for their origin, but for their clearness, the result, in great part, of repeated discussions with Dr. Lincoln, and which, we believe, were not without truthful effect upon him.

In Oct. 1826, Rev. James Marsh was appointed President. He was then Professor in Hampden Sidney College, in Virginia, but, being unwilling to remain there, he sought the situation of President of the University. He sought it, from an earnest and devoted love of learning and of religion, and from an enlarged and disinterested desire to do the most in his power for letters and for religion, in his Native State. Although pre-eminently modest and self-difflident, there was no timidity, and no shrinking from the labors and responsibilities of the

place. His own *idea* of the University was a greater and more rigid master, than any expectation, which others could form. He only asked for an opportunity to realize his own conceptions of what such an Institution, as a place of education, should be. He found for his associates, in the academical department, George W. Benedict, as Professor of Mathematics and Natural Philosophy ; and William R. Porter, as Professor of the learned Languages. The latter was soon called to his Alma Mater, Williams College, as Professor, and the Rev. Joseph Torrey was elected to fill his place, in 1827.

No sooner had Dr. Marsh entered upon the duties of his office, than he brought before the Faculty, for careful examination, the course of study, and the habits of discipline in the University. Those, who had preceded him in the office, had given no original examination to these subjects. His mind was eminently original, and it demanded, for its integrity of action, that it should understand, from its own investigation, both the ultimate purpose, which he sought, and the reason, or the moral grounds, why he sought it ; and also, that the means by which he sought it, should partake of the moral character of the purpose, and be adapted to secure it. He was altogether a riper scholar, than had ever been connected with the University. He was more variously learned, more profoundly acquainted with the philosophical grounds of all literary and scientific investigation, and practically more conversant with the habits, both of literary institutions, and of students.

He was aided by colleagues worthy of himself. Discussions commenced at once in the Faculty, on Education generally ; and on the course of study, and discipline, best adapted to produce educated men. The first result of these discussions was the adoption of a system of bye-laws, containing some modification of the course of Collegiate Study, which was published in 1827. This was followed by an "Exposition of the System of Instruction and Discipline pursued in the University of Vermont," published in a pamphlet in 1829 ; and that by a second and enlarged edition in 1831, of thirty two pages, with a tabular synopsis of the course of study. The pamphlet, the result of common discussion, was written by one of the professors.

It was received with great favor, by a large proportion of the public, and especially of the ripest scholars in the country. Several new arrangements of a practical kind were suggested, such as the admission of students to a partial course (which was the initiatory step to what are now called scientific schools,) that is, allowing students, or

their parents, to choose their studies, subject always to the decision of the Faculty, but not permitting such to become candidates for a degree. Some modification of the system of classification was attempted, grounded on the positive attainments of the students, as determined by examination. The text books, in the Languages, were changed, from collections of excerpts, to whole treatises, as far as was practicable ; and positive encouragement was given to read them, beyond the demands of the recitation, and examinations were allowed on the extra part read.

College studies were treated as something to be really attained, without regard to the time to be taken in acquiring them. To this end, the examinations were to be exact and thorough. To secure this, there were two in the year ; one at the close of each study, and one at the close of the year, which was to embrace all the studies of that year, and if of an advanced class, all the studies of the preceding years. The standing of each student, in each study, was marked in reference to a given number as perfect. The service of Tutors was dispensed with, as far as possible, for the purpose of securing permanent Professors, who would be more exact, and more comprehensive in their instruction, and who would possess more weight of character, and power of influence, in personal intercourse.

The ability to write, and to speak in public, was placed upon a par with other capabilities, and what are called College distinctions were superseded, by permitting each one to do the best he could, and so arranging public exhibitions, as to make the class appear, as a whole, in the best manner, and with the greatest promise of future power. And if there were more speakers than could be heard, they were not to be subjected to the chances of a lot, but the best compositions were to be selected, by such wisdom as an impartial committee might possess.

Thus the whole character of the instruction was made serious, solid, substantial, and truthful. Integrity was written upon every part of it, and labor, considering the few instructors, was put forth without stint or measure, and with a self denial, and a self devotion beyond all praise. The only fear expressed, by the best and wisest scholars in the community, was that the excellence sought and worthily attempted, would fail in its ultimate purpose, because so few could be found, who would submit themselves to a discipline demanding such integrity of purpose, and such habits of study. And what was true of the College proper, was equally so of the Medical School, under the predomina-

ting influence of Dr. Lincoln. A system of instruction was organized by him, altogether more perfect in its fundamental views, more thorough in its practical studies, and more comprehensive in its purpose, than then existed in the United States ; but the students were few both in the Medical and Academical departments, the means of the Institution small ; and the hope of success diminished, until darkness seemed to close in, upon the very eye of faith.

More means were obviously demanded to carry out the system of instruction, and yet the ability to supply it was wanting. The subject was patiently discussed, and after much deliberation, a subscription was resolved upon ; a general subscription, from the community at large, such as had never been taken up by the University. So many, and so great had been its misfortunes, and so often had the town of Burlington come up to its aid, that it was felt, both by the Corporation, and the friends of the College, in its vicinity, that the prospect was not dubious, but hopeless. It was plain something must be done, and that effectively, or the present Faculty must leave ; indeed their removal to another sphere of labor was suggested by various parties. A subscription of twenty-five thousand dollars or more, however, was resolved upon and commenced, with the peculiar condition, that certain persons should certify its integrity when completed. This was in accordance with the whole spirit of honesty and truthfulness, which it was intended should pervade the efforts of all connected with it.

With the progress of this subscription, came other plans of growth. The President was anxious to devote himself, to the higher kinds of philosophical study, more exclusively, than the various and distracting duties of his office permitted. He resigned, and took the chair of Moral and Intellectual Philosophy, and, in accordance with his wishes, the Rev. John Wheeler, of Windsor Vermont, was appointed President. He accepted, and entered on the duties of the office in Nov. 1833. Mr. Farrand N. Benedict, was appointed Professor of Mathematics, at the same time.

The subscription was completed ; indeed it was increased beyond the proposed amount. About thirty thousand dollars were realized from it. The meeting of the Corporation, in 1834, after the completion of the subscription, was one of great importance to the University. A majority were disposed to sequester the whole subscription, or most of it, to the payment of debts, and to the support of teachers. Against that, it was contended, that there must be a

Library and Philosophical apparatus, and it must be manifest to the community, that there was an honest intention to supply the means of instruction, and not a mere profession of its desirableness. After strenuous debate, the conviction became general that money ought to be appropriated for the purchase of a Library and Philosophical apparatus, and twelve thousand dollars were assigned for that purpose.

The next topic of discussion was the condition of the Treasury. There was no regular system of Book-keeping, there was no stock account, there was no accurate knowledge of the indebtedness of the University, there was no reliable knowledge of the value of the nominal assets of the Treasury. The result of the discussion was the appointment of Professor George W. Benedict, as Treasurer. New books were opened, examinations of the condition of the property of the College made ; the office of the Secretary of State, and the records of many towns, were examined, and the stock account completed, as far as could be. Both an outline, and, as far as practicable then, a detailed account, of the property of the University, was taken, and fully entered upon the Books. It was the work of months.

The influence of this subscription, on the subsequent prosperity of the University, can scarcely be overrated. It made the Institution known, it led to a discussion of its character, of its special purposes, and of its position for usefulness and influence. It multiplied its friends, it extended its influence, and it became the means of diffusing a knowledge of Collegiate Education through the country, that can scarcely be estimated now. It is to be remembered, that the whole subject of Collegiate Education—its purpose, its means, its methods, its influence on the professions, on industrial life, and on political and social organizations, had been more or less discussed here, as original topics, *ab ovo*. These views were spread out in lectures, in addresses, in conversations, and the subscription was carried, by an appeal to the instructed judgment and conscience of the community, to an extent never before attempted. The same was substantially true of the subscription of 1847.

The success of the subscription of 1834, changed the whole policy in regard to the growth of the Institution. Its instructors had been too few to give the necessary instruction, its library was nothing, except perhaps, a few hundred volumes. Its philosophical apparatus was nothing. All that had ever existed was wasted, or destroyed by fire, except a very few books, and almost no instruments of practical

value. The fifty acres of land, originally given by General Allen, for the site of the College, had gone to pay agents or others, except one acre and a half, on which the buildings now stand. The President's house was owned by persons living in Massachusetts, and all the money received from the Government for the use of the College, had gone to pay debts so old, that they were thought to be outlawed. All this could not be without a dereliction of duty, in some quarters. Calamity, misfortune, and the unsatisfying and wearing labor of a life of competition with another Institution, wrought, in the end, discouragement in the agents of the College, and supineness on the part of the Corporation.

It was resolved, in 1834, with deliberation, with firmness, and with energy, to attempt an opposite course of policy. The resolution was taken, on the part of those who urged it, knowing the difficulties of the case. By the avails of the subscription, a new instructor was added to the Faculty ; a very valuable Library* and Philosophical apparatus, costing about \$14,000, were purchased ; the buildings were repaired ; and pressing debts were paid. The Institution was thus relieved, and opportunity given to consider plans for its future growth. To carry these forward a financial agent was appointed in 1836, and a subscription, in the hands of a worthy, active, and energetic man, was commenced, under favorable auspices. It was determined to accomplish this, if possible, without impairing, in the slightest degree, the power of the Faculty of instruction. The promise was fair, and the means of accomplishing it, good. Misfortune, however, came.

Some of you, Gentlemen, must remember the years of 1837, 38 and 39, and their commercial calamities. All the Banks of the country suspended specie payments. Many of the States repudiated their debts, or refused the payment of any interest. Bankruptcy was the rule, and solvency the exception, in our cities. The collection of debts was an impossibility. Happy was the man, who owed nothing, and happy was the man, who had nothing owing to him of which he was in want. So terrible was the calamity, that the government of the nation enacted, that any man, in any part of the country, might write upon the lintel of his door, Bankrupt ! Bankrupt ! no debts paid here !! Indeed money had vanished, and exchangeable property was without value. How could the community, in these

*See note D.

circumstances, be appealed to in behalf of the University? It was not possible; the plan was abandoned, for the present, and the financial agent was recalled.

The pecuniary embarrassment of the country created positive distress. The number of the Faculty had been increased, by the addition of Mr. Henry Chaney, as Adjunct Professor of Natural Philosophy and Chemistry, in 1837. He proved an accurate teacher, and a most efficient and active man, in the discipline of the College. His salary increased the current expenses of the Institution; the students also called for credit on their tuition bills to an unusual degree; the rents were not promptly paid into the Treasury, some being withheld by agents, and some by the remissness of tenants; and, by the failure of individuals, some subscriptions past due could not be collected. In this condition, the University was sued for a large debt; the present Library was attached, and advertised at a Sheriff's Sale. On remonstrating with the creditor, he said his necessities compelled the act, and that he "would as soon go into the street, and expect to dig up the money as to attempt to obtain it by borrowing, but the College shall pay it." The money was obtained, and the Library was saved. The College passed through that terrible commercial crisis, with a debt of some \$25,000, without having its credit dishonored, or a dollar of its property sacrificed. Do you ask, how was this done? We ordered the provision carts away from our doors. We sat in our chambers, and gave thanks that vegetables were in our cellars, and then went to our work. "By the patience of Hope and the labor of Love," the triumph was achieved. But alas! The story of domestic care, labor, and privation of rest and of quiet, must not be told; any one may learn some of its results, who will enter the church yard, and read the names of those "women, who labored with us," for the present and future interests of the University.

During these years of pecuniary distress, the prospective growth of the University was not for a moment forgotten. It was obvious that much had been done without plan, and without a clear and distinct purpose. This was either labor in vain, or secured only temporary ends. It was apparent, that no idea was distinctly entertained of the wants and necessities of the University, which served as a definite guide for the plans or the labors of the Corporation. A suggestion being made to them, a resolution was passed, in 1838, requesting the Faculty to "make inquiry respecting the propriety of increasing the number of University buildings, and, if they think they

should be increased, to report their views of a plan for their increase, and for their construction, &c.” The subject being thus formally brought before the Faculty, the discussion may be said to have begun, like all the others since 1826, by considering the most fundamental view, possible to the topic. It will surprise some to hear, that the present site of the College was discussed, and carefully examined. It was resolved, if more land could not be acquired, than the one and a half acres then owned by the College, that the most influential power then at work for the Institution, should go, with all its strength, for a new site. Several places in town were carefully examined, considered, and after deliberation, adherence to the present position was determined on. Each member of the Faculty wrote out his own opinion, without discussion with any other person, respecting the site of the College, respecting its prospective growth, its demands for lands, for buildings, for departments of instruction, &c., including, as far as might be, the general outline of accommodation for a University, as it should be. In this plan no regard was had to expense. The University was considered to have a life, not like that of a man, for a single generation, but its existence was to be permanent, like that of the State. Nay, not like that of the State even, for the commotion of mad parties might break that up, and scatter its forms, by the tempest of revolution, or sink them in its depths ; and then the University would become the crystalizing point, about which new materials would gather, and from which radiant order would proceed. In the old world, while armies and navies, thrones and dynasties, senates and assemblies, have been swept away by the blasts of popular fury, or broken in pieces ; amid the rocks of revolution, the Institutions of Learning have stood in the darkness, a glorious Pharos—the light and the hope of expiring humanity. Such were the hopes of the Faculty at this period, bound up in their idea of the University.

The outlines of the plan of the future growth of the Institution, were embodied in a Report, and submitted to the Corporation, in 1839 ; and approved by them, as a whole. A resolution was passed, declaring the desirableness, and the importance, of acquiring all the land, within the bounds of the public roads, on which the University building now stands, which would give it some twenty acres more than its original site. This resolution was affirmed again in 1845, and a committee appointed to effect the purchase, as far as could be, at that time. Although time, perhaps a generation or more, was relied on

for any thing like a completion of the plan, yet measures were taken, and successfully commenced, to execute it. Twenty one acres of land were purchased, and the erection of buildings was contemplated at a future period, according to an extensive, and well digested plan ; and the outline of arrangement, for the several departments of instruction, was more or less completed.

This year, 1839, an arrangement was made, by which, for consideration, Hon. Azariah Williams, of Concord, Vermont, made his large landed estate over to the College ;—the value of which cannot be less than \$25,000. Hon. Elijah Paine, of Williamstown, in the final disposition of his property, gave \$500 to the University, which was the first legacy ever made to it. Others promised they would do likewise, in larger amounts. Expectations of obtaining, sooner or later, foundations for one or more Professorships, were entertained, and thus faith and hope were encouraged.

In 1842, the lamented death of Dr. James Marsh occurred, which threw a gloom over the Institution, and for a period called for greater labors in teaching, on the part of the Faculty. This, with the changes which took place in the Treasury department, and the preceding commercial embarrassment of the country, retarded the commencement of the subscription of 1847. In the meantime, Prof. Torrey was elected to the chair of Moral and Intellectual Philosophy, in the place of Dr. Marsh ; and the Rev. Calvin Pease was elected to that of the Latin and Greek languages. In 1845, Rev. W. G. T. Shedd was elected Professor of English Literature, under the impression that a foundation was secured for his permanent support ; of which, however, the University was disappointed. The subscription was commenced with the general intention of raising \$100,000, conditioned on raising \$50,000 by March 1, 1847. The \$50,000 was subscribed. Amid the different opinions, which rose immediately after that, the subscription was not carried forward, though at one period, \$17,000 was conditionally subscribed.

In August of 1847, Professor George W. Benedict resigned his situation, as Professor of Chemistry and Natural History, and retired from the active service of the University. His loss was deeply felt. He had been twenty two years in the Institution. He had stood by the smouldering ashes of the first College building. He had been the most active and energetic man in completing the new. He was teacher, he was agent, he was superintendent. He planned the subscription of 1834, and was the general agent in accomplishing it.

He was appointed Treasurer, and brought light out of darkness, and order out of confusion. He planned, in a comprehensive manner, for the University, and he spent time, and money, and strength without stint, for its interests. Grateful feelings are due to him from every Alumnus, and from every friend of education, in the State.

There had long been a feeling, among liberal minded men, in the State, that great benefits would accrue, in various ways, to the cause of learning and of religion, if there could be a harmonious union between the University and Middlebury College. The feeling was strengthened, about this period, by the pecuniary embarrassments of both institutions, and by the knowledge, that the whole State of Vermont furnished, but about one hundred and seventy five students, at the Colleges within her borders, and at the other Colleges of New England. There could, therefore, be no necessity for the two. A plan of union was mutually considered by committees of the two Corporations, and hopes were entertained of its final accomplishment. It was unexpectedly prevented, by reasons, which are thought to belong to the details of the subject ; and which ought not to have prevailed against the public reasons, which will always call for the accomplishment of so desirable an object.

In August 1848, President Wheeler resigned, and in June 1849, the Rev. Worthington Smith, D. D. of St. Albans, Vermont, was appointed to the office, and entered upon its duties. Discussion, on the financial situation of the University, led to opening a subscription for \$30,000, on the condition of obtaining at least \$15,000. By indefatigable exertions, more than the \$15,000 has been subscribed. And, at this time, the University has assets, which will free it from all indebtedness without the sacrifice of a mill of its present property.

The system of instruction, set forth in the pamphlet issued in 1831, has been spoken of. But the most remarkable feature of it has not been alluded to. It is the Course of study there shadowed forth, and which subsequent years brought out into the fulness of a comparatively completed system. The principal divisions, or departments, of a course of Collegiate study, are set forth in the Laws of the University. They are four ; *first* the department of English Literature ; *second*, the department of Languages ; *third*, that of the Mathematics and Physics ; *fourth*, that of Political, Moral, and Intellectual Philosophy. Every year, during my personal connection with the University, the synopsis was carefully examined, always in reference to

its practical execution, and commonly in reference also to its theoretic excellence. How much this means, and involves, few can understand, who were not members of the Faculty. If this course of study is carefully examined, it will be found to contain, perhaps, what no other course of Collegiate study in the United States has so fully attempted. It seeks to give a coherence to the various studies, in each department, so that its several parts shall present, more or less, the unity, not of an aggregation, nor of a juxtaposition, nor of a merely logical arrangement, but of a natural development, and a growth ; and therefore the study of it, rightly pursued, would be a growing and enlarging process, to the mind of the student. It was intended also, that these departments of study should have a coherence, of greater or less practical use, with each other. The highest department, that of Philosophy, it was intended, should be, now the oscillating nerve, that should connect the various studies together, during the analytical instruction in each ; and now the embosoming atmosphere, that should surround and interpenetrate the whole, and each, in its synthetical teachings. In Philosophy, the course began with crystallography—the lowest form of organization—and discussed the laws of all forms, that is, the geometry of all material existence. It proceeded to the laws of vegetable life, as the next highest ; to the laws of animal life, that is, to Physiology, as the next ; thence to Psychology, and the connection of the senses with the intellect ;—thence to the Science of Logic,—the laws of the intellect,—in the acquisition and in the communication of knowledge, that is, the laws of Universal thought as seen in language, and grammar ; and thence to Metaphysics, as the highest and last form of speculative reasoning, or of contemplation. Within this pale it considered the spiritual characteristics of humanity, as distinguished from all other existences. From this position Moral Science was seen to issue ; the ground of the Fine Arts was examined, and made intelligible ; the principles of Political Science, as grounded in the truths of the reason, but realized under the forms of the understanding, was unfolded ; and Natural and Revealed Religion was shown to open the path, where reason had reached her termination, to glory, honor and immortality.

An ideal theory of education ! I hear some one say. True, it is so. But every theory is ideal, and every institution of learning, which has not a distinct and intelligible theory, on which its practice is grounded, and by which it is conducted, does little else, than make a series of empirical experiments. And were it not for the unifying

power of the mind, by which it often subjects its materials to its own law, in despite of the destitution of intellectual method, in its teachers, such an Institution would give knowledge without orderly arrangement, and teach science without the insight of scientific law. But in the ideal theory here set forth, every step enlarges the horizon of knowledge ; and at the same time, the compass of vision to embrace it ;— every landing place, in the system, on which the mind pauses, enables it to comprehend all below it, and to see the ladder reaching up to the scaffolding above. And as the student ascends, in the temple of science, from story to story, he may go forth from all, or from any one, on an errand of practical utility ; but he will return with a reverent knowledge, that there are higher things still in store, than are dreamed of amidst the mere utilities of the hour. To the objection, which has been urged against this scheme of study, that it is too profound and too comprehensive for the average capacity of students, it can be truthfully replied, that all study, in its deep principles, and in its infinite ramifications, is too profound and too comprehensive for the average capacity of young men, for the time given to it in College, but that is no reason why they should not be taught what of systematic outline pertains to them as men, and as scholars, with such various knowledge in filling up the outline, as their circumstances, and their capacity, will permit. How imperfectly this outline is apprehended, and with what meagre acquisitions, it is often filled, no one, alas ! knows so well as those, who have conscientiously labored, to do the best in their power, to perfect their system of education. But practically it has not been found true here, (the Records of examination show it,) that less is learned, and that the mind is weakened, and made superficial, by conceptions of profound learning, which is systematic, or by any knowledge, which is ever ascending to its unity, in the spiritual world. The system of study here has certainly proved a strong antidote against that heartless and reckless scepticism, which so often besets young minds, on morals and religion, because they are taught no pure and healthful speculation, having the clearness and the force of scientific order, on these and kindred subjects. Many of you, Gentlemen, can bear witness to the serious and solemn views, which have arrested your minds, and awakened your deepest moral feelings, as the profoundest speculations in Politics, Art, Morals and Religion have been unfolded. How often has your attention been seized, your reverent admiration excited, and at times your devout submission produced. This called for a degree of

familiar personal converse with students, of a kind which the Faculty had not found in the Institutions with which they were acquainted, and which was not supposed to exist, to the same extent, elsewhere. Minds were stimulated, difficulties met and obviated, moral and religious purposes awakened, by private discussion, and in the freedom of personal intercourse, which prepared, in some degree, the students for those views of truth, which the system of study was intended to complete.

May God grant, that the power of such truths, and the influence of, such labors may never be less, within the bosom of your Alma Mater !

It need scarcely be added, that all schemes of partial or incomplete study were rejected, after discussion by the Faculty, unless regarded as exceptions. An education for the public service was intended to embrace a knowledge, not of this or of that study exclusively, as of the Ancient Languages, of the Mathematics, of Natural Philosophy, of civil engineering &c., but of all kinds of knowledge, which the public possessed, or had need of. Humanity is not upheld in its progress towards its perfection by the knowledge of any one day or generation, but by the knowledge that all generations have treasured up, in its permanent institutions of learning. The University represents the culture of the race—the culture of the race in all time—and it falls short of its purpose, if it does not do this in the comprehensive outline of its completed system of study. The greatest and the best minds of the race have occupied their choicest thoughts, and exhibited their highest attainments, in all the varieties of human culture, and either a knowledge of the universal mind, in its fundamental forms of action, must be rejected, and the education become partial and incomplete, or each branch of study must be known by an acquaintance with the principles, which are at its foundation. Nothing less than this merits the name of a public education.

In the light of these views, the new schemes of education in several of our Colleges, and higher Institutions of learning, were carefully examined, and understandingly rejected. In these discussions and examinations, I need not say that Dr. James Marsh bore a most prominent part ; that to his profound thinking, his various reading, and his rare powers both of analysis and of combination, the University is more indebted, than to any single one, for the scientific character of its system of education, and for the generous and genial manner in which it was carried out, during his life. His death greatly weakened both the unity, and the power of the Faculty, but the System of instruction remained. The savor of his example and the atmosphere

of his affectionate life, still linger here, like the mellow radiance of the Zodiacial light, as it streams up, and spreads itself over the western sky.

Thus, Gentlemen of the Alumni, I have given a rapid, and very imperfect sketch of the history of the University of Vermont. More of detail, I could not give in the time allowed me, and less, I knew not how to give. The probation, which it has passed through, has been like a Baptism of fire. It has come forth not unscathed, but, we hope, purified, and fit for the service of the church, and for the service of the State. Great and good men labored for it, in the beginning, as the crowning glory of the new commonwealth. It was projected, and completed, and carried onward, as part and parcel of the essential means of a civilization, which should not be barbaric ; and of a culture, which should be christian. It shared in the charities and the sympathies of all, who sought the moral and intellectual growth of the rising generation, and has been transmitted to us, not mainly, as a common inheritance from the wealth of our fathers, but as the far richer legacy of their wisdom, and of their parental affection. To your minds, nay to your hearts, it is the symbol of the presence of their spirit, garnered up to a life beyond their life, and uttering, as from an ancient fane, the burning words of Truths,

That perish never !

As such, Gentlemen, we commit this Lamp of Light to your hands, not to care, for its outward appearance, so much as for its spirit and inward power ; not to be its daily, or its annual Curators, but the guardians of the living stream of its enduring life. We cry unto you now, and evermore,

Alere flammam !

NOTE A.

The following is a copy of the original petition of Gen. Allen to the Legislature of Vermont, for a charter for the University.

To His Excellency the Governor, the Honorable Council and House of Representatives of the State of Vermont, to convene at Westminster, in October next.

The memorial of Ira Allen, humbly sheweth, that as early education is necessary for the promotion of virtue and for the happiness of civil society, and tends to render a people or nation respectable, by disseminating useful knowledge among youth:

And as the establishment of Schools, Colleges and Academies of Arts and Sciences for that purpose has been patronized by all well regulated governments, and is an object that has claimed the attention of the Legislature of this State; The sooner the Legislature establish the place for a College and appoint Trustees to receive Donations, take care of the public Lands, prepare materials for building, &c., the better. Doubtless many donations may be obtained in new lands now, that can't be had in a future day; the lands sequestered by the State or given by individuals, by settlement and by attorney may be made more valuable, and earlier subservient to the public weal.

The place to erect this edifice will no doubt claim the attention of the Legislature, and raise different questions on the subject.

Having honorable views towards the public; and having a desire to make the place I have chosen for my residence, respectable by the establishment of Liberal Arts and Sciences, I therefore name Burlington for that purpose; being situate on the Lake shore, it has a most pleasant prospect together with the advantage of an inland navigation, where the waters are clear and beautiful, the soil dry and good for building or gardens; the best of spring water may be brought in pipes to every part of the plain.

Buildings can be erected cheap, as all kinds of materials necessary for that purpose may be had within two miles, except Marble-stone, which may be had cheap, the land carriage being but half a mile. Roads from the back country may conveniently center at this Bay, being about one hundred miles from Dartmouth College, and from its local situation in respect to the Province of Quebec, and northern part of the State of New York, where there are no Colleges; it is therefore, reasonable to suppose considerable donations may be had; besides establishing a regular seminary of learning in this place would annually draw cash from the neighboring Province and States.

Having further to observe, that the lands reserved for the use of a College are mostly in the northerly part of the State, and may be disposed of for an annual rent in produce, on much better terms, than to pay gold and silver, or deliver produce at a greater distance.

That so great an object may soon be affected, I offer to the public four thousand pounds on the following conditions, (viz,) that the Legislature at their next session in Westminster, establish the place for erecting a College in this State at or within two miles of Burlington Bay, in the County of Chittenden, and appoint Trustees for the same.

I bind myself, my heirs, executors and administrators, firmly by these presents, to pay to the Trustees of said College the said sum of four thousand pounds, one thousand of which is to be paid in a proper square of lands sufficient to erect all the public buildings on, to form a handsome green and convenient gardens for the officers of College, the price of this tract of land to be estimated by the major part of said Trustees, and the remaining part of said thousand pounds is to be paid to said Trustees in provisions, materials and labor in erecting the Public Buildings; the remaining three thousand pounds to be paid to the said Trustees in new lands that will rent in produce, that is Wheat, Beef, Pork, Butter or Cheese, payable to the Trustees of said College for the annual interest at six per cent of said three thousand pounds.

IRA ALLEN.

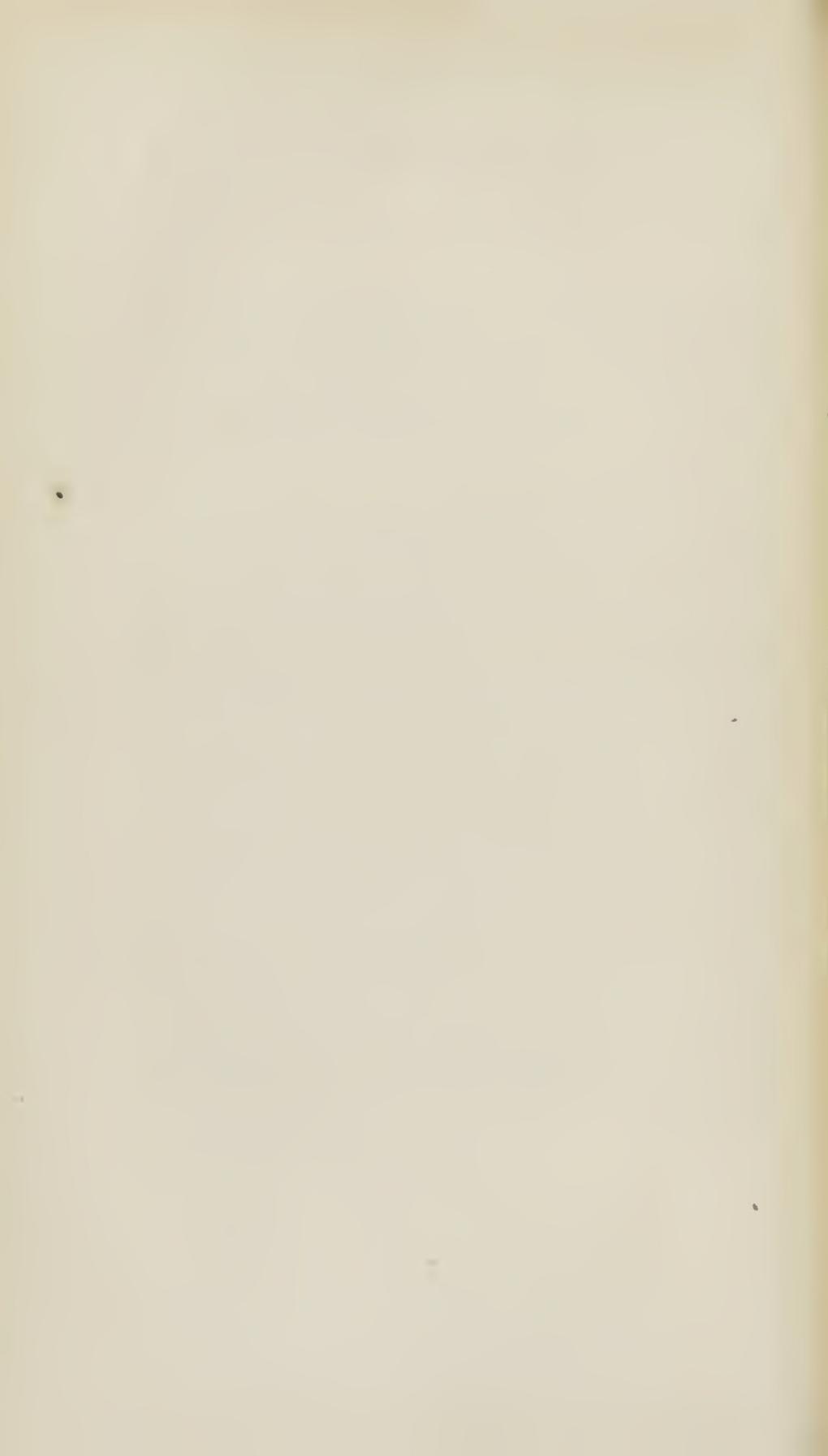
Dated at Colchester, September 16th, 1854.

Besides the large subscription of General Allen, subscriptions of a surprisingly liberal character were obtained in Charlotte, Shelburne, Williston, Colchester, Milton, Jericho, Georgia, St. Albans, and from sundry individuals in other places. These amounted to £1,650 in addition to Gen. Allen's. The various subscriptions are in his hand writing, and were all obtained by his active and personal attention to the business.

It was intended to append a list of the various subscriptions, to this, or a subsequent note, but it has been found impossible to do it, without such omissions as would be a seeming injustice to many of the benefactors.

NOTE B.

The manner of selecting and procuring the Library, is worthy of more special note, than could be taken of it, in the public address. It was a work of labor. All the catalogues, which could be then obtained, were procured, both from Booksellers, and from large private collections of books. Having obtained these, the first thing done was to divide the ideal Library into various subjects or departments, as Philology, Ancient Languages, Antiquities, Art, Geography, Philosophy, Natural History, Mathematics, &c., &c., that no important subject might be omitted. There were twenty seven of these divisions. It was then determined that only those books should be selected, so far as possible, on these various subjects, which marked eras in the progress of knowledge in them, and which therefore, must be mainly the productions of original minds. The catalogues were then examined, and marked by the Faculty individually; and those marked, were then brought forward for mutual discussion, and having passed that, were entered upon a common record. The same process took place in the reading of each member of the Faculty. He brought his weekly catalogue, it was discussed, and what was deemed worthy was placed upon the record. This was continued for months. From this a catalogue was made, according to subjects; and then it was submitted to distinguished scholars for examination and criticism, in regard to the particular subjects with which they were most familiar; as Dr. Robinson in Philology, Dr. Bowditch in Mathematics, &c., &c. A catalogue being thus completed, the books were marked, according to their relative value and importance, for such a Library, 1, 2, 3; and direction was given, that all of numbers 1 and 2, should be purchased; and as many of number 3 as the funds, which were limited, would permit. The purchases were made by Professor Joseph Torrey, than whom a more suitable person could not have been found. Nearly 7000 volumes were procured, at about one dollar and twenty five cents a volume. The funds were most economically and most judiciously expended. The University became possessed of a Library, which, at that period, was not equalled for the purposes of such an Institution, in the United States, with perhaps the exception of that at Harvard. How incomplete it was, for all the purposes of the most profound and erudite scholars few knew better, than those, who with regret had drawn their pen over the name of many an author, because of the *res angusta domi*.



OUR LESSON AND OUR WORK

OR

SPIRITUAL PHILOSOPHY AND MATERIAL POLITICS.



AN ORATION,

BY

JAMES R. SPALDING.

And the king answered the people roughly. * * * Saying my father made your yoke heavy, and I will add to your yoke ; my father chastised you with whips, but I will chastise you with scorpions. * * * So Israel rebelled against the house of David unto this day.—*1 Kings, Chapter XII.*

Τῶν καλῶν ἄρα πράξεων χάριν θετέον εἶναι τὴν πολιτικὴν κοινωνίαν, ἀλλ' ὃν τοῦ συζῆν.

ARISTOTLE, Πολιτικῶν.
Book III, Chapter IX.

Sed hoc verissimum esse, sine summa justitia rem publicam geri nullo modo posse.—*CICERO de Republica.—Book II, Chapter XLIII.*

E che il monarca massime sia disposto all' operazione della giustizia, nessuno dubita. * * * Così, l'umana generazione quando è massime libera, ottimamente vive,—DANTE,
Della Monarchia, Book I.

La justice sans la force est impuissante ; la puissance sans la justice est tyrannique.—
PASCAL, *Pensees.*

At the annunciation of principles, of ideas, the soul of man awakes and starts up, as an exile in a far distant land at the unexpected sounds of his native language, when after long years of absence and almost of oblivion, he is suddenly addressed in his own mother tongue.—COLERIDGE, *Statesman's Manual.*

—to the end that it may be a government of laws, and not of men.—*Massachusetts Bill of Rights.*

ORATION.

BRETHREN OF ONE ALMA MATER:

I come not from the grove, but the camp; not in toga, but with spear and shield. You are men of strife, and my talk shall be of war. You have gathered for a jubilee. Joy fitly rules the hour—not the joy begotten of Zephyr and Aurora, the frolic wind and the fleeting dawn, nor that other joy, ivy-crowned and thrysus-waving, attended by the loves and courted with Lydian airs, but the joy of true manhood, the joy of courage and conscious strength, of faith and hope, the high calm joy that warriors feel in view of battles fought and victories won. You have mustered from far and near over the wide reach of our country—from city, town, and hamlet, from vale, hill-side, and plain. You are back once more on the spot whence you started in the great campaign of life—on the soil that you quit in your morning march “with a front which the Greek had directed towards the stars, and a step which imperial Rome had disciplined to the tread that carried her eagles round the world.” There is gladness in your glance;—yet we may not forget the unreturning brave; those who went forth with us into the world’s fight, some falling ere their prime, others bearing on till their sun was set and their rest thoroughly earned. Their forms have vanished; their voices are hushed; the violets are on their graves. But their memories so long as we live cannot die; those memories are with us now, and give to the day a softer, tenderer, hue. Their images are by the hearth-stone of our Alma Mater, and both brighten and sadden it with the pensive gleam of their departed lives. They were our elder and our younger foster-brothers, the objects of common love and care, knit to us by a kindred nurture, and fired with kindred hopes and aims. The old faces, the old books, the old waters and mountains were familiar to them as to us. Their hearts like ours were attuned to classic strains; their minds like ours

were attempered by rigid science ; their souls like ours were illumined with a pure philosophy. Were they with us to-day they would walk with us in thought and feeling ; nay, could their spirits commune with ours, this air would be vocal with their echoes from beyond the grave. They are gone, and yet not gone ; for back in the morning's golden haze we see their faces yet, still, clear, youthful, and brightly solemn. There is no one here, with a heart not grown utterly cold and hard, who can stand amid these scenes, so eloquent in association, and not miss some comrade of his college days, with whom his better memory would love to linger. It cannot be that any here remembers none thus worthy of his soul's regard. There is no household that has not mourned some dead Marellus ; no brotherhood that has not laid some of its princely ones in the grave. Through all time, it has been the sad cry of humanity, that it is soonest bereft of its worthiest and its dearest ; that in this world of sin and shame, having so much need of its strongest and its purest ones, the fairest promise is earliest doom. Our Alma Mater has thus lost many of the sons she hoped of most. But we, worn in the world, have no bitter tears to shed, nor threnody to sing, for them to-day, for we feel they went from earth when the heart was fresh and the bosom young, ere the spirit had become soiled with the dust or cankered with the mildew of life, ere anticipation had given way to disappointment or aspiring hours been succeeded by desponding years. And yet—and yet, returning to this old home, coming whence we may, whether from the thorny rugged track of duty or from mazes flowery yet inglorious, we will bear to these some offering of our love. Warring or wandering, covered with the dust of a weary upward beleaguered march, or with the rank vapors of benighted paths and forbidden wilds, we will yet all bring chaplets for the brows of our household dead.

And chief of all, will we honor that sainted man of whose fond care so many of us had experience ; who strove to lead us, in the wild pride of our youthful blood, to the great oracles of Truth, and to teach us to be humble and to be wise ; who toiled to make us love goodness, and, in his own life, showed us how lovely goodness is. We cannot this day forego some tribute of filial reverence. We have none of us, I fear, attained the fullness and glory of the culture he sought to give, or raised ourselves to the high level of his impregnable faith and serene purity ; but still I trust that many of you yet bear the marks of his moulding power in the fairer shape and firmer fibre of

your spiritual manhood, and have thereby been able to struggle more stoutly and more successfully with the world. To such a benefactor we owe a most sacred debt of gratitude. Others might garnish the coil that surrounds our souls, but it was for him to contribute to the soul itself. Others might embellish life, but he added to our life, infusing principles and purposes which made life more ample, more intense, and more exalted—re-inforcing it with a new might, by calling up powers, which else had lain in the depths of our being unmissed and unknown. I cannot—none here can—estimate the influence of such an earnest, deep-minded, truth-loving man upon us, at that trying stage when our boyish gristle was hardening into the bone of manhood. I cannot tell how much that influenee did towards ennobling our intellects and our wills, giving insight, giving strength, inspiring hope and fear, love for high aims and scorn of base deeds, daring and endurance, gentleness and charity, devotedness and loyalty, truthfulness and reverence, and all those high qualities which fit men to be militant here on the earth. I cannot reckon this, but, I am persuaded, there are many among you whose daily lives testify of it all. Of other venerated masters I may not speak, for they are with us, and of us now. But the very day would reproach me, did I not give free course to the glory cast back upon it by him our greatest, who bore himself so calmly up the long steep and walked from our sight into

——the shining table-lands,
To which our God himself is moon and sun.

Yet, what though we have such proud and precious remembrances,---this is a natal day, and I have to speak to living men, of living things. Our University is a power in this moving world. Though half a century old, and the achiever of many noble things, it is yet but in its youth. It has had, as you have heard so worthily rehearsed, its trials and its triumphs ; but it is not these which make it so high-hearted to-day. Its joy comes from its grown stature, its developed strength, its knitted confidencee. Its joy comes from its conscious ability to bear a signal part in this struggling age. I shall best vindicate its worth by deelaring what that signal part is ; by showing how it is that its mould and temper qualify it for royal serviee in these contentious times.

A yearning for civil freedom and social development—a yearning deep, vehement, and oft-times violent—gives strange mark to the age. It is

peculiar to no order of intellect, or school of morals, or scale of society. Be it a principle or a passion, be it a reality or a mockery, be it from God or from the Evil One, it has taken possession of the souls of men. Classify it you may not; measure it you cannot; yet it is none the less the most active force of the century. It has produced thirty civil revolutions within the last fifty years. It has banished kings, extinguished dynasties, pushed empires a thousand years old to the verge of destruction, put the Supreme Pontiff to flight, planted popular banners upon every palace and Valhalla on the continent this side of Russia, trumpeted through Europe ideas such as before were hardly lisped there above a whisper, evoked new races into life, summoned constituent assemblies, framed constitutions, convoked parliaments, levied taxes, debated questions of peace or war, commanded armies; has been deceived, blinded, overcome, brought to the dust, and yet is, this very day, farther from death than ever. It will rise again in some form. It will rise not only by virtue of its own inherent energy, but because in this period of time despair is short-lived, and because the strongest of the old helpers of Brute Force are dead or dying. Feudalism is dead, the divine right of kings is dead, patrician prestige is dead, papal infallibility is dead, tradition is dead, superstition is dead; military conquest is dying, foreign intervention is dying, the balance of power is dying, diplomatic craft is dying. The spirit of change will struggle again. Every man who has a life to live in this nineteenth century has an interest in this struggle. We here are not on its immediate field, and yet must more or less participate in its fortunes. Human hearts have their affinities and mutual influences, which distance cannot dissipate or difference in outward circumstances neutralize. Ideas too, in these times, are winged; and, whether good or evil, they find, fly where they may, principles and aims germane to, if not identical with, those they serve in the land of their origin, or at least the conditions out of which such principles and aims may spring. They are as sure everywhere of the same human nature as of the same ambient atmosphere. Our race is of one blood, and has one destiny. There is none here so vile as not to care for it. Neutrality is impossible. Where then does it become us, the sons of this institution, to stand?

That which more than all else peculiarises our Alma Mater is her special inculcation of a spiritual, as opposed to a material, philosophy. Here—
notable as are the unity and symmetry of her whole plan of instruction—

lies her paramount distinction. Her philosophical training differs from that of most of her sister colleges in kind, and from that of all, either in kind or degree. Now it is precisely this part of education which operates most vitally upon personal character. The classics address themselves particularly to our understanding, our imagination, and our tastes; the mathematics to our abstract reason, our perceptive and our logical powers; but philosophy to the highest part of our humanity, our moral nature. It is the part of the others to develop, strengthen, sharpen, and polish our faculties; the part of this to give them light and direction. The others do not impose new duties, or afford new conceptions of duty; this does both;—if we intelligently accept it, and are true men, it commits us for life to certain leading principles and certain inspiring motives. Now I maintain that, however it may be with the graduates of other institutions, *the faithful alumni of this University are bound to take the side of the inherent Rights of Man against the vested Rights of Power, and to contend for the same with a wise circumspection indeed, but with inextinguishable faith and unfaltering courage.*

The absolute unconditional character of Right and Wrong, the inborn, inalienable supremacy of Conscience, the free, self-determining power of the Will, Man's instinctive sense of God Freedom and Immortality, and the moral necessity of a believing spirit—these, if you are true to your education, are your vital convictions. They contravene that material system which makes utility the ground of good and evil, and generalizes primary principles and motives from the visible world and outward experience. They imply the divine origin of man; and they also imply his possession of rights, and subjection to duties, which came from heaven, and with which nothing under heaven can justly interfere. Believing that Right and Wrong are eternal, unchanging verities, that they are authoritatively declared and enjoined by Conscience, and that you have a Will able to submit to them or revolt against them, you are obliged to believe in your own indefeasible and unconditional responsibility, in your absolute title to every outward means which will enable you to meet that responsibility, and in your own duty to make use, and the best use, of those means. Believing that you brought the spiritual ideas of God moral freedom and immortality with you into the world, you are obliged to believe in your spiritual extraction; therefore in the sacredness and dignity of your soul, however much that soul may

have been brought under the bondage of a sinful nature ; therefore in the right of yourself and your race to aspire. Believing in the moral necessity of a believing spirit, you are obliged to believe in the moral necessity of Faith and of Hope which are its offspring. Such being your position, you stand committed to the right of every individual to fulfil his own individual capacity as a moral being, to that political morality which is derived from eternal right and not from temporary expediency, and in favor of such civil and social arrangements as shall best secure these ends and furnish firmest ground for high expectation and generous endeavor.

In judging of government, you have—what many others have not—a settled starting point, a distinct criterion, an actualizing idea, *the right of the individual to order all his relations with freedom according to Reason.* This inviolability of what is truly the divine in man is a primary and predominant principle in regulating the organization of society and determining the power of the State. Obstacles, disturbing forces of many kinds, may exist, and indeed have always existed, to divert and retard the operation of this principle ; but the principle itself remains the same. We do not in the least impair its validity by considering the State a divine institution. The State is so in a certain sense, for otherwise it could not have divine sanctions ; but it is so only because it is first accredited by the divine signature in the soul of the individual. The State a divine institution, like the Sabbath a divine ordinance, was made for man, and not man for the State. When the power of the State is turned against man, when it opposes his rights and duties as a creature of God, that power is justly forfeited. It is this which makes tyranny, and therein only is it true that “ Resistance to tyrants is obedience to God.” Here lies the real moral justification of revolution. A people has no right to rebel against any mere form of government, but only against the tyranny with which that form is administered. The form in itself is never destructive of man’s essential rights, and never contrary to the divine law ; the tyranny always is. While then the form is not to be resisted on its own account, the tyranny may be so resisted and be justly supplanted, not only itself, but the form with it, if by such means alone security may be obtained. This ultimate resource comes naturally and inevitably from our system of philosophy. Believing that Right is absolute, that the human conscience is its interpreter and the human will owes it entire obedience, we believe in the moral power of opposing, and if need

be overthrowing, the State's authority when arrayed against it. We, I say, must believe in this moral power. I go further and say that we alone can consistently believe it. On the one hand, he who substitutes papal infallibility for the supremacy of the human conscience is bound to trust the final vindication of his rights to the papacy alone. He is bound—as the Abbé Rohrbacher says, in his Universal History of the Catholic Church, and as Mr. Brownson repeats,—to believe that “all which regards the law of God, conscience, eternal salvation, the whole world, nations and individuals, sovereigns and subjects, are subordinated to the power of the Church and of her Chief, and that in all that which interests conscience, civil legislation is subordinated to the legislation of the Catholic Church.” Therefore the right of revolution cannot exist except as the Pope dispenses it. The Pope alone can create allegiance, and the Pope alone destroy. This has been the claim of the Holy See from Hildebrand down; and, though not recognized by many of the modern Catholic Powers, it is logically inseparable from the theory of the Papal infallibility and vicegerency. On the other hand, he who believes in the materialistic utilitarian philosophy, who imagines that self-interest alone creates the ground and substance of his relations to government, has no right of revolution at all; for right cannot exist without moral sanction, and moral sanction can no more spring from material interest on the part of the subject, than it can from material power on the part of the ruler.

Repelling then, as we do, the conscience-transferring scheme on the one side and the conscience-ignoring scheme on the other, we recognize and uphold both the right and the duty of resistance against tyranny—yea, resistance to the point of committing treason against the government, rather than do treason to the God above us, and his image within us. The *time*, the *mode*, and the *means* of exercising this right and performing this duty, it is for the practical understanding to determine, and may indeed excite honest dispute; but the *absolute existence* of the right and duty is no more to be called in question by us than the absoluteness of the Reason and the Conscience.

This is not a thing of air, or a thing in the air. It is not a barren abstraction; but the most teeming of all realities. It is the great central political truth, to which all other political truths are to be referred, and by which their truthfulness is to be tested. Political history is to be judged by

it, political precedents and terms. By it we correctly apprehend how it is that the State is a divine institution. It is divine as a divine instrumentality, not because the shape it bears, or the arm that directs it, is divine. It is divine because God meant through it to secure the divine rights of his creatures subject to it, and to that end, and that alone, lent it divine powers any sanctions. There is no such thing as the divine right of kings to govern wrong; any more than there is a divine right of subjects to do wrong. Unjust government is as unwarrantable as unjust rebellion. To talk of liberties, as distinguished from rights, is to talk amiss. The word is a pagan one, and its primary idea is a pagan idea. *Quod principi placuerit legis habet vigorem*, was the Roman idea of law, and liberty consisted in the power of doing that which was not forbidden by law. The word was used in a similar sense in the divine-right theory of the middle ages, the only difference being, that, whereas in the one case it applied to what the prince chose not to take, in the other it applied to what he chose to give. The idea in both cases was the same—that liberties come from grace, not right, from the gracious pleasure of prerogative, not from the rightful claims of humanity. This idea was never the idea of our British ancestors, though their political nomenclature, since the Norman conquest, seems often to accord with it. The Magna Charta was no Charter at all, for it granted nothing. It was simply the relinquishment at the point of the sword, of rights belonging to, and once exercised by, the barons, the church and the people, and usurped by the king. The transaction was not a charter, but a pledge. So too of the Petition of Right under Charles II; it was called a petition of Right, but it was in reality, as the facts testify, a reclamation of right, and was obtained not on grace but by compulsion. The so-called abdication of James II, was no abdication at all; it was a deposition, effected by force and grounded as the sturdy Parliament of Scotland had the consistency, at the time, to declare, on forfeiture. I do not deny that the Roman idea of law has lived through all English history; or that the collision between the arbitrary principles growing out of it and the principles springing from the idea of Law as “the perfection of Reason”—I use the definition of Lord Coke,—has given rise to aberrations, inconsistencies, anomalies, and absurdities without number. The Roman idea is in England yet, and in daily action too. Yea, I find it in our own country also. I recognize it, when I hear a distinguished statesman declare, “that is property which the law makes property,” and talk of what

"two hundred years of legislation have sanctioned and *sanctified*." I recognize it when I see attempts to justify the seizure of foreign territory by considerations of national aggrandisement and a manifest destiny. I recognize, it most palpably of all, in the denial that there is a higher law than human law, and in the assertion that conscience is subject to civil authority. The extent to which the discussion of the Fugitive Slave Law was made to turn on the supremacy of conscience, rather than on the allowableness of the law by conscience and the proper mode of meeting it if not allowable, surprisingly showed the force of the Roman idea among our politicians and people. The purpose which the idea is made to serve here is not just the same as in England. There it is used to uphold unjust class interests ; here to advance unjust popular interests ; there to sacrifice majorities to minorities, here to sacrifice minorities to majorities ; there to protect what is wrong; here to extend what is wrong; there to assist unrighteous conservatism, here to assist unrighteous progress. It is powerful in both countries ; it is supreme, I trust, in neither. Whatever hold it may have upon others, take what shape it may, it can have none upon us. Secure in the truth that civil government is first of all the guardian of the personal rights of men, as beings of Reason and Free Will and individual accountability to God, and that no authority which has no moral source and no moral criterion can be morally binding, the dogma of prerogative which puts a man at the mercy of popes, monarchs or oligarchs, and the dogma of the supremacy of "the greatest happiness of the greatest number" which puts a man at the mercy of the mass, are both to us as idle wind.

The inviolability of the rational attributes of the individual is, then, a principle notably our own. It is an ultimate principle, never to be given up or kept out of sight. It affects the development of the highest faculties of man and their exercise in this world, and therefore is of the utmost human consequence ; and all civil and social institutions ought to be, if not normally shaped in reference to it, at least practically conducted in consistency with it.

I do not speak to you as absolutists or as democrats to-day, but as philosophic Christian men. I do not ask you to believe, with Metternich, that government derives its just powers from itself, or with Jefferson, that it derives its just powers from the consent of the governed. I believe one as

little as the other. Just powers are derived from justice alone, and justice comes only from God. The governor has no just power to act against God, neither have the governed ; and no “consent of the governed” can convey such a power. Both governors and governed are subject to the same *eternal law of Right*. If both regard it, let there be no complaint ; if the governor regard it, and not the governed, let him rule, and with a rod of iron if need be ; if the governed regard it, and not the governor, let them deprive him of power, if there be no other remedy ; if neither regard it, or be disposed to regard it, let there be no hope. Am I asked who is to apply the test of this conformity or non-conformity to the law of Justice ? I might answer conditionally and say that it is for the ruler to apply it or for the ruled, whichever is best accredited by the voice of Conscience and the spirit of Truth. But I have a more positive reply. I say that *you* are to apply it ; and not only this but that you are bound to apply it, and trust its application to no other authority on the globe. You, *you*, in the sovereignty of your own nature, are to arraign State policies before your own reason and conscience, and, in the name of our common humanity, on your own individual responsibility, are to pronounce judgment. You, as enlightened, just, and Christian men, are to contribute your part towards that enlightened, just, and Christian public opinion, which is becoming the controlling power in the administration of the civil and social affairs of the world. Born, and trained, to be in all points men, you cannot, without treachery to your race, escape this duty, even if you would. They tell us, in their smart phrase, that we are not responsible for the obliquity of the world’s axis. If they mean the moral world—and they must mean that, or mean nothing—I say we are. It is certain that this world can never be made right, or even set toward the right, without the joint efforts of men who know what right is ; and every such man on the globe, wherever he may be, is bound, in his moral strength, to give the right his support.

What, then, is our position and our duty in reference to the two great policies that have been struggling for the mastery of continental Europe? Are we on the side of perpetuity or on the side of change ? However it may be with others, the question for us is already settled. We cannot make terms with the system that now rules. Let what may come, this must end. It must end not because it is monarchical in form, but because it is despotic in act ; not even because it has arbitrarily swept away charters and constitutions,

but because it has put constraint upon the highest attributes of man. From the Gibraltar to the Ural, Reason and Conscience are denied utterance. It is an astounding fact, that in this nineteenth century, under a Christian dispensation, the human mind has less power to exercise its right of free inquiry and free utterance, than it had in Pagan Rome under the most despotic of the emperors. Tiberias had his Phaedrus, Nero his Lucan, and Domitian his Juvenal,—assertors of truth in the face of the world: but the Napoleons, the Francis Josephs, and the Ferdinands of these times brook no such men. Forsooth, they patronize learning and literature and art. They are pleased to consider it a good thing, as indeed it truly is, to pick rotten bones out of the earth, to catalogue the bugs of the field, to unroll papyri, undo hieroglyphics, updig Greek roots, and to geometrize the moon, span the tails of comets and enucleate the nebulae. Even in practical science they find no ill; fix a color, invent a button, or improve a churn, and they will not harm you. Legends are thought well of by them, love romances are permitted, and Della-Cruscan verses are not felonious. Put paint to canvass or steel to marble, and they frown not. But say one free word about men's rights and duties and destiny, make one straight unreserved appeal to men's consciences in respect to the most serious concerns of life, address yourself to men's reason in faithful defence of the truth as it is, and you are silenced—silenced like a dog, and, what is infinitely worse, silenced like a dog among sleeping tigers. This is the system; not the mere make-shift of the day, but the studied, organized, permanent system, whereby it is proposed that the continent of Europe shall henceforth be governed. A complete return has been made to the old barbaric idea that men are but a higher sort of animals, and that the business of government is to quell their passions and wile away their instincts.

The present rule of Europe is falsehood incarnate; it had its birth in perjury, and on fraud alone can it live; yet it is not this, for which I especially abhor it. I abhor it, first of all and last of all, because it strikes at the godlike in man; because it spares the body but to kill the spirit; because its work is to make men brutes in order to make them brutishly governable. I abhor it not for its being mediæval despotism, but for its being worse. Three hundred and forty years ago Niccolo Machiavelli composed a hand-book for political villainy. He did his best; and he did so well that most men have agreed in abominating his work as some diabolical out-

growth from the very quintessence of political depravity. Our nineteenth century princes have made good use of this precious manual. Try them. Open the book. Search out its cardinal maxims. Read them in their very boldest form. "The manner in which men now live is so different from the manner in which they ought to live, that the prince who deviates from the common course of practice, and endeavors to act as duty dictates, necessarily ensures his own destruction." Has this been learned? Look at the established plea of State necessity and behold your answer. Again, "A prudent prince cannot and ought not to keep his word, except when he can do it without injury to himself, or when the circumstances under which he contracted the engagement still exist." Has this been learned? Look at the revoked constitutions, abandoned pledges, violated oaths, and belied protestations, and behold your answer. Again, "The usurper of a State should commit all the cruelties which his safety renders necessary at once, that he may never have cause to repeat them; by not repeating them, he will acquire the loyalty of his new subjects, and by favors he will rivet their attachment." Has this been learned? Look at the *coup d'etats*, the fusilades, the banishments, the imprisonments and at the amnesties too, and behold your answer. Again, "Men are generally more inclined to submit to him who makes himself dreaded, than to one who merely strives to be beloved." Has this been learned? Look at the two millions of bayonets, and behold your answer. Again, "The Prince should make it a rule above all things, never to utter anything which does not breathe of kindness, justice, good faith and piety; this last quality it is most important for him to appear to possess, as men in general judge more from appearances than from reality. All men have eyes, but few have the gift of penetration." Has this been learned? Look at the honied proclamations, preambles, parlanees, protocols, messages and manifestoes, and behold your answer. Again, "It is advantageous for a prince to have enemies, which, by preventing him from indulging in a dangerous repose, will enable him to win the esteem and admiration not only of his faithful but of his rebellious subjects." Has this been learned? Look at the embattled hosts, and behold your answer. And finally "Princes ought to honor talents and protect the arts, particularly commerce and agriculture. They should not neglect to entertain the people at certain periods of the year with festivals and shows, and should honor with their presence the different trading companies and corporations." Has this been

learned? Look at the Exhibitions, and behold your answer. The catechism is finished: the book is exhausted. Our princes understand all that. But all that does not come up to their mark. They have had to out-Machiavell Machiavelli. Complete as his scheme was once thought, they have added to it an appliance which he would not so much as even speak of; an appliance devised in the last days of heathen Rome, improved by the Popes, and perfected by Ignatius Loyola—the interdict, I mean, upon human mind and conscience. The “Prince” of the Florentine respected the right of honest utterance. Our modern princes do not respect it; on the contrary they make the suppression of it their very chiefest concern. It is this which puts the European rulers of the present day out of the pale of my charity, beyond the utmost reach of my tolerance. Their absolute power, though dishonestly obtained, if it were honestly administered would move me not: their Machiavellian policy, however craftily carried out, if confined to its own limits might be borne with;—but when it becomes settled that their power must depose the human reason in order that the human reason may not depose their power, when their fixed policy is to deny the divine faculty in man its clearest functions and its plainest behests, then acquiescence becomes treason and resignation suicidal despair. That rule, I care not what its source or what its name, which finds a necessary condition of its existence in the exclusion of that light whereby alone man can live the life for which he was made, is accursed, of all earthly curses the most accursed; and, though resistance to it be grievous, submission to it is death. Internal order is worth much. There is one thing, and perhaps in this stage of the world but one, which it is not worth. It is not worth the celestial gift of reason within us, and wo to the people that is content to surrender one for the other. “I dispraise not the defense of just immunities,” said John Milton, “yet love my peace better, if that were all. Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties.” And in very truth that is man’s one inalienable right. Secure him that, and sheath the sword forever. Place a tyrant on every throne in Europe, and hedge him about with armies a million strong, yet leave his subjects this one right of free inquiry and free utterance, and I ask no more. This left, the expulsion of tyrant and armies would not be worth one drop of blood. Truth in its own fit time would win the rest.

I sometimes hear fair words spoken for the present rulers of Europe, and by scholars too. There is an *eclat* in the mere possession of power, which

has an effect even upon cultivated minds. The imperial purple is a many-tinted robe, and may, in some lights, please the learned, as in others the vulgar, eye. Ferocity, violence, insolence, rudeness are always offensive to the refined man;—the arbitrary ruler who refrains from these, who is amiable or discreet enough not to shed blood for its own sake, who eschews robbery and arson and murder and addicts himself, in the main, to the outward decencies and respectable pretensions of civilized life, is quite sure of finding some honest apologists among men of letters. Reduce despotism to a fine art, and act it handsomely out, there is many a scholar who will tolerate, even if he do not openly applaud. We all love to sacrifice to the Graces; and all rejoice that the Furies have no altar. I too hate revolutions; but I hate yet worse the things which make revolutions. The hot-blooded violence that attends the one shocks me; but the cold-blooded calculation, whence springs the other, more than shocks, it horrifies. The tornado sweeping resistless in the distance, commingling earth and air and sky in its wild fury, is portentous indeed; but I can rejoice in its stir, when I think of the putrid fens and poisonous fogs and seared deserts whence it rose and on which it wreaks its rage. Revenge is unhallowed; but more unhallowed yet is wanton wrong. Fanaticism is monstrous; but more monstrous yet is passionless iniquity. The maddest revolution the world ever saw shall sooner receive my favor than the system it shivered—as much sooner as frantic energy whose principle is life, than putrescent gangrene whose principle is death.

It was very well for Goethe in the mild court of a just Grand Duke to say that “man must err till he has ceased to struggle.” Goethe was the man to say it; its spirit smacks of its source. But grant that there is a certain truth in it, it is lost in the infinitely ampler truth from a different sage at that same court of Saxe Weimar. “When the question” says Wieland in his great defence of the Liberty of Reasoning “is about the greatest evils that urge the human race, we always return to the truth of truths; mankind cannot be helped unless they become better; they can never become better until they become wiser, but they can never become wiser unless they think rightly of every thing on which their weal or woe depends; and they will never learn to think rightly, so long as they do not think freely.” Here is a vital principle—something which is rightly styled “the truth of truths.” But when, as a believer in Reason and Conscience, I say that this thrall

upon the highest faculties of man must have an end, I am reminded of man's depraved nature, his passions, his infirmities, his innate disposition to sin, his blindness to the truth and his exceeding aptness to mistake error for the truth. I am admonished that freedom of inquiry begets agitation, and agitation possibly disorder, and disorder possibly anarchy. I admit it all; in humiliation and deepest sorrow, I, as one of the race, admit it. But is this a reason for repression? Because man is prone to evil, should he therefore be given up to the mastery of evil? Because he has low passions and appetites that urge him into sin, are therefore his higher capacities to be kept darkened and powerless? If man was made by Satan, if he was made for Satan, if he is Satan's—Satan's now and Satan's forever—the plea is good; but if man was created by God, if God gave him a Reason to be enlightened, a Will to be regulated, a Conscience to be followed, and a Soul to be saved, the plea is bad—worse than a fallacy, an abomination. Man is fallen; it is a mighty fact;—but there is a fact far mightier than that in the truth, that he is even yet able to serve God, and bound to serve God, and entitled to those faculties which God gave him to employ in that service. It is well to remember that man is, by nature, inclined to error; but it is yet better to remember that he can learn to aspire to the Truth, to gradually recognize the Truth, and to put himself finally on Truth's side, and even give up for her his very life. This is man's business here in this world; and whosoever or whatsoever hinders that business is not of God, but of the evil one.

True, indeed, it is that the way out of the depths of error, is oft-times devious, doubtful, and even dangerous. It has lures and snares and bars and pitfalls; and mistakes are incurred there, trials suffered, passions excited, and sins committed, which those who rest behind in brutish unconcern or slavish unbelief know nothing of. He who has himself found the Truth may look back and see nothing but confusion—leaders of all sorts, good and bad, false and true, enlightened and ignorant, crying the way, Lo, here! and Lo, there! the multitude swaying hitherward and thitherward as judgment, or fancy, or affection, or passion, or even phrenzy may prompt, and his heart may sink within him. But let him remember that, if he gives up faith in the endeavor and in despair folds his arms, if he does not go to the aid of his struggling, though erring brother, and whether welcome or unwelcome, bear testimony to him of what he knows, he is disloyal to the Truth and verily

guilty before God. He may call himself a meek man, an humble man, a peaceful man, an order-loving man, but with all his meekness he has the presumption of him that disclaimed being his brother's keeper, with all his humility he is even more vain glorious than the Pharisee who thanked heaven he was not as other men are, for he practically believes that he is not only what other men are not, but he is what they will not and cannot be—with all his peacefulness he is for perpetuating strife, and with all his love of order he will do nothing towards bringing disorder to an end. Man must struggle; and palsied be the tongue that would bid him rest and strive no more. There is no rest to man but in the Truth. To reach it, man must, indeed, pass through trial and suffering, through hard effort and bitter experience, for such is God's providence and discipline; but yet he *must* reach it; he must see it; he must serve it. 'Tis his duty; 'tis his destiny.

Oh my blood has sometimes grown chill when I have heard men—christian men and men who call themselves thinkers and philosophers— ascribing to Error the power which belongs to Truth alone, and giving to Error the supreme and everlasting dominion of a world which God made, and which we know by His infinite sacrifice, He infinitely loves. Error is less strong than Truth, for while Truth has her home in the bosom of Omnipotence, Error comes only from the "Prince of the Powers of the Air." It can have no solid endurance, because it rests, not on that which is, but on that which is not; not on any thing absolute, but on negation; not on that which is in harmony with God's universe, but on that which is at variance with it; not on that which suits man's highest attributes and meets his highest wants, but on that which is unsatisfying and noxious to both; not on that which enlightens and improves and ameliorates and frees and elates and dignifies, but on that which bewilders and deludes and disquiets and degrades and destroys. Men may indeed remain passive in error. They may be kept by another's restraint or by their own lethargy. But if they are left to search for the truth, and do earnestly search for it, they must in the end find it, either they or those who come after them. Error itself when diligently followed is auxiliary to the discovery of the Truth, for the farther it takes from the Truth the more baleful becomes its mischief, and the more palpable its falsity. And in itself it has no reconciling principle; by the very law of its nature it is inconsistent, not only with the truth, but with itself. Its different forms are necessarily at variance, and are all the while

denouncing, combating and retrenching each other, and what of genuine substance is within them—as all must have more or less in order to have vitality and movement, for men will not endure error pure and unmixed—becomes eliminated, and accrues to the visible greatness and strength of Truth. Error, indeed, is always and every where formidable; and yet it is not error in motion but error at rest that is most to be feared; not error working, but error brooding; not error followed, but error reposed under; for the one indispensable condition of escape from error is awakened thought and active inquiry.

It is not for us who have been taught the absolute existence and inherent validity of Truth, its manifestation in elementary principles, its working by uniform law, its necessity to every form of well-being, its cognizance by the human Reason and its operative power in its very highest spiritual essence through Christian faith—it is not for us, I say, to misdoubt its strength and tremble when it is opposed. And yet this distrust is one of the chief weaknesses of learned men; many of them are never so much in the vein as when chanting *misereres* over the *isms* of the times. I know no class of men who, as a class, are more easily frightened by shadows than those who inhabit rooms lined with musty books. I have sometimes thought that the *specus idola* now-a-days are more numerous than the *idola fori*. I am sure that many reflecting men are far more apt to seek for truth in their own little worlds than to impartially watch the on-goings of the great world around them. They study the volume of mind too much and the volume of life too little, and interpret current history rather from their own preconceptions and their own recollections of the past, than by a faithful regard to its real aspects and new bearings. In philosophizing upon human nature, they are constantly apt to fall into the error of Aristotle, who made his natural philosophy completely subservient to his logic. The idols of the den are the special fault of high discursive minds. They mostly come, as Bacon tells us, from some predominant pursuit, or an excess in synthesis and analysis, or a party zeal in favor of certain ages, or from the extent or narrowness of the subject. No department of human inquiry is so peculiarly favorable to errors of this kind as that which relates to the processes and sequences of social life. The springs which control human affairs are in many cases too deep and too minute, and in all cases too manifold, too complex and too variable, to make it possible for the human intellect, even in its best estate,

to surely determine in advance their combined operation ; and much less is this possible when it is under the influence of such prepossessions, such casts of thought and moods of feeling, as insensibly affect even the greatest and fairest men when judging of present active life.

Edmund Burke has been called the most philosophic of English statesmen, yet even his views of European affairs were always more or less local, special, and insular. He had transcendent genius and a prescience that has been deemed marvellous ; yet with all his genius he, in an English atmosphere and on English soil, laid hold of but a mere hand-breadth of the entire round of reflections upon the French Revolution, and, with all his prescience, he espied but the mere outermost beginning of the end ;—with all his genius, though he inlaid thrones with “ patins of bright gold” and hung jewels upon every old church and chateau in France, he failed to set his stigma upon a royalty the most delinquent and shameless, a nobility the most frivolous and unfeeling, a clergy the most unspiritual and false, the modern world has seen ; upon monastic institutions which were like plague-spots upon the land, a legal system working with a *lit de justice* and *lettres de cachet*, a spirit of chivalry which was the most refined essence of selfishness, and a feudal form of society which kept, and for centuries had kept, the great body of the people in the most abject ignorance, want, and degradation—and with all his prescience, though he foresaw enough to inspire fear, he did not foresee how much the aggressive war he was invoking would do towards transferring influence from the gentle Girondists to the untameable Jacobins, and preparing the nation for that reign of Terror which was to make the people one, and keep France united and unconquerable ; though he foresaw bankruptcy and financial ruin, he did not foresee the mighty resources by which the combined enemies of France were beaten in the darkest days of the Revolution, nor the irresistible energies which afterwards broke to pieces the last and greatest coalition of Pitt, for half a generation defied all Europe in arms and loaded England with a debt which will make her groan to the last day of her existence ; though he could foresee phrenzies and blasphemies and blood, rendings, overturnings and havoc, he did not foresee the establishment of a new mode of landed inheritance which should make the whole land a garden, he did not foresee the emancipation of internal commerce by the breaking up of the ancient barriers between province and province, he did not foresee the civil code, perhaps the nearest perfect system

of jurisprudence in the world, he did not foresee the initiation of the great scheme of public instruction, he foresaw none of those mighty transformations which distinguish the France of the present day from the France of the Middle Ages, and which owe their existence to that same Revolution, so dreadful in its excesses, and, to his eye, so completely bounded by death.

Of this shortness of human vision Burke himself, in calmest philosophical mood, was fully sensible. "It is often impossible," he declared, "in political inquiries, to find any proportion between the apparent force of any moral causes we may assign and their known operation. Some States, at the very moment when they seemed plunged in unfathomable abysses of disgrace and disaster, have suddenly emerged; they have begun a new course and opened a new reckoning; and even in the depths of their calamity, and on the very ruins of the country, have laid the foundations of a towering and durable greatness." There is no State of civilized society in which moral causes, in some form and to some extent, are not at work. That work is in great part silent and secret. Here, as everywhere, Bacon's truth holds good that "the subtlety of nature is beyond that of sense or of the understanding." History is full of the anomalous and unlooked for. Men turn to the future and prophesy; yet those of the clearest ken can prophesy but in part. They talk wisely of tendencies; but results usually baffle them. One agency unlocks the stream, and a multitude are in waiting to affect its course and issue. Evil comes from good, and good from evil. In the providence of our world, enough is plain and fixed to give pulsation to virtue and hope to the right-hearted; but enough is obscure and uncertain to rebuke impatience, and to suggest many a lesson of humility.

The truly wise man reads the present and the future not by the dim reflection of ancient facts or passing phenomena, but in the grand light of ultimate truths—such ultimate truths as those with which we have been made so fully conscious. It is not for us of all men to solve history by the old Pyrrhonie notion that it is only the perpetual flux, the down-rushing change of a universe without centre, without order, without rest, and without goal; or to look at it, with the old heathen Tacitus, as a labyrinth without an outlet—a confused pile of ages upon ages; or to interpret it with good John Foster, as simply "the Devil's play bill" performed with the "sublime mechanism of depravity." With Coleridge rather we see in it "the great drama of an ever-unfolding Providence infusing hope, and reve-

rential thoughts of man and his destination." Though the world may, by sin, have become vitiated in substance and fraught with evil, we still know that God is in it and by His own eternal laws works through it; and that though we cannot clearly scan the divine polity, there is, amid ceaseless change, and behind unnumbered forms, a permanent principle of life, which both sets bounds to every destructive agency, and exerts positively an assimilative and restorative power.

Thus there is in the universal heart of man a native and ineradicable *religious sentiment* which makes general atheism impossible. Individuals may, indeed, argue themselves, or profess to argue themselves, into a disbelief of God and Immortality, just as they may profess to argue themselves into a disbelief of their own personality; but the race must change the very constitution of its nature, ere it can cease to believe. Men, good men, may appal their imaginations by conceiving the horrors of a really atheistic world, but they terrify themselves with what cannot be. Not even can a single nation, under any circumstances, destroy this idea of the supernatural. A Parisian faction, maddened with phrenzy and drunken with blood, attempted to dislodge it from revolutionized France; but, though a succedaneum was offered in the apotheosis of Reason, the attempt, even among that depraved people, utterly failed. This inborn sentiment may be overlaid with vast errors and vices, but it cannot be pressed out of the heart of humanity. Human Will has a tremendous power of sin, and may defy this divine instinct; but destroy it or disable it, it cannot. And so long as this instinct subsists, life must have to man a recognized moral significance, and evil be under some measure of restraint.

Society is another necessity of the race. There are men who fear a destruction of society; the thing is impossible. Man was made a social being. He preserves society not only for interest but by instinct. Social preservation is as truly a law of nature as self-preservation. Society came without calculation, and no calculation is needed to save it. Mutual wants and affinities form a social bond which no art can break. This social necessity, for its own ends, necessitates civil government, yet though civil government may for a time be interrupted, itself works on. There never yet was a civil anarchy, in which the vital processes of society did not continue, however disordered. It is the very evil brought upon society by the want of government that makes prolonged anarchy impossible, and the very regard for the

defence of society that makes a resort to the strongest form of government, a military despotism, so invariably a sequel to anarchy.

A natural law is also upon man to live as an *individual*, as well as a social being. He can no more part with his personality and sense of individual responsibility, than he can part with his personal identity. Any conceived form of social organization which requires this is in violation of a primary law of human nature, and is therefore impossible. Socialists can invent systems, but they cannot invent men for their systems; nor can they fit men to their systems, when, in doing it, they have to cut away any of the prime elements of human being. Individualism is a necessity of man's existence; and no humanitarian scheme can be devised in which he could merge it if he would. He may indeed, after some sort, make an approach towards it; he may either with his own volition or without, live under an organization which shall exercise an inordinate power over him;—but completely abdicate himself he cannot. Socialism is as unnatural to him as society is natural, and, in respect to both, nature must alike prevail.

Indestructible also are the *Family Relations*. Bad men may attack them, may perhaps, in a measure, demoralize them, but destroy them they cannot. The domestic affections are the most powerful elements of human nature. God has made them thus, that the race may be preserved. The institution of marriage has existed in some form in every nation and tribe. It has been respected by the great mass of men everywhere, under all states of existence. Even in revolutionary tumults, when the passions of men had widest sway, it has never been brought into serious danger. It may exhibit diversities of theory or of condition. It may be considered a sacrament or a contract, dissoluble in particular cases or perpetually binding in all; it may grievously suffer in consequence of bad public manners and morals, but in its essential character, as a domestic institution binding husband and wife, parents and children, it must endure as long as the human heart endures. And so too in regard to the *domesticity of woman*,—nature herself prescribes it. The sexes are distinguished by radical differences in their social constitution, and it is impossible to make their social functions the same. Woman's sensibilities fit her for domestic duties; man's energies fit him for public duties. A few may talk wildly about Woman's Rights; but the great mass know that woman has no rights inconsistent with the wise development of her own proper nature. Woman dwells not in the suburbs of man's good-

pleasure here ; in her own high instincts she finds her own "true-fixed and resting quality."

Property too has a safeguard in nature. A Proudhon may argue ever so adroitly that "property is theft," but man has known from the beginning that the theft is in the violation of property. The institution is instinctively respected ; it cannot be demolished. Whether its idea be deducible from Reason or not, its substance is an inevitable outgrowth of society, just as much so as society is the inevitable outgrowth of man's essential nature. Its existence is dependent on theory not at all, and its form in a measure only. Its diversities and inequalities, to a large extent, spring palpably from a difference in merits and faculties which is inseparable from the moral and natural constitution of the world. No reasoning is required to assure the mass of men that indolence is not entitled to the reward of industry, or stupidity to the reward of skill. It is true that the *distribution* of wealth results from much that is abstruse and much that is, perhaps, entirely arbitrary, and that specious theories are framed thereon, which fill men with false hopes and tempt them to the most mischievous experiments. But communism in its essential idea that all men have the same right to the means of happiness, irrespective of their personal deserts, carries with it a moral absurdity which could never be accepted by the race, even if the primary laws of political economy did not prevent its application. Thus it is that nature herself interposes against these extreme errors. We may speculate upon the horrid work they would do upon human nature could they operate ; but to what end ? Human nature itself refuses, in advance, to submit to their operation. We admit this when we denounce the schemes as impracticable ; they are so because nature has made them so. So far as any of them are capable of a *limited* realization, so far are they capable of only a limited amount of evil. Like the destructive powers in the physical world, they can act only within certain bounds, and then only with transitory effects. There is another reason why they are not to be deprecated with unqualified dread ; though evil essentially they have been the occasion of much positive good. If the propagators of these errors have been impelled by a disorganizing and subversive spirit, they have also directed public attention to undeniable wrongs, anomalies which by neglect have been suffered to attain a fearful magnitude under the present system ; and have stimulated to an earnest search for the real causes, and for remedies both

just and effectual. If they have madly schemed upon the solidarity of the race and sought to destroy man's individual and responsible being, they have caused to start out into yet bolder relief the great frontal truth of the unity and brotherhood of the human family. If they have preached the omnipotence of mere external mechanism to exorcise the devils and heal the miseries which afflict mankind, they have brought up the truth, too often forgotten, that physical and moral ill-being tend to promote each other, and that physical and moral appliances should be used conjointly in the work of reformation. If they have discoursed most untruly upon the rights of Woman, and labored for an end which would take from her all her dignity and worth, they have also brought to notice the many unjust disabilities which were entailed upon her by the old common law, and have occasioned remedial legislative action. If they have made barbarous attacks upon capital, they have awakened capital to a better sense of its relations and duties; if they have emitted the grossest delusions respecting the rights of labor, and widely embittered the working classes with rankling discontent, they have done much to relieve labor from the servile associations which have clung to it from feudal times, and to elevate it in its own estimation and in the estimation of the world; if, with agrarian ideas, they have recklessly clamored for a partition of landed property, they have caused the conserving influences and material advantages of a wide participation in this kind of property to be better understood, so that in continental Europe, mediæval tenures have been changed and a general policy been entered upon by governments to bring about a subdivision of the immense estates transmitted from the days of conquest, and in our own country the multiplication and perpetuation of homesteads have become an important concern of legislation. Thus it is that nature vindicates herself, limiting evil and from the turbulence of evil educating good.

It is not for us, gentlemen, it is not for us to deride or denounce the sad unrest of the present age. With all its earthliness and all its misdirections, it has its chief spring in man's awakened consciousness of his own high faculties and inherent worth. Its very wildness comes from his larger perception that he has essential rights, his deeper sense that he has intellectual, moral and social needs which the present order of things does not satisfy, and his stronger refusal to be kept down by mere prescriptive force and material bonds. The movement, bad and inconsistent as it is in many of its mani-

festations, is a practical protest against mechanical philosophy and materialistic statesmanship, and is a warning that, hereafter, the world must be governed more by principles and less by precedent, more in reference to primary truths and less in reference to temporary expediency.

"For a wise man" said Burke of Lord Chatham, "he was governed too much by general maxims. This was said *of* one who throwing himself, at a most portentous time, upon the justice of the masses and uniting all in the service of the commonwealth, conducted, as all now admit, the most successful and splendid administration England ever saw, excepting that of Cromwell, who, for a wise man, is even more famous for having been governed by general maxims: and it was said *by* one who passed a public life which, irradiated as it was with genius and ennobled as it was by virtue, was singularly unfortunate in its connections and fruitless in positive results. Burke could, indeed, philosophize, and sentimentalize withal: none better. While a dispute in the hands of Fox was but the dispute of the day, Burke made it glow with the interest of an eternal and poetic character, and so transfigured it with light from his beaming intellect, that we admire in his productions a party controversy as if it were something epic or lyric, as we see the crab and the balanee, when in the zodiac, lose all their vulgarity. But refinement, depth, elevation, originality, ingenuity, invention, ethereal genius, he devoted them all to the yeoman service of preserving intact the British constitution as it came down to him from his fathers. His political ideas were all trained to guard that mixed material ground. Principles that could not stand firmly there he rejected. Hence abstract rights were his abhorrence. The charge is not true that his doctrines, at different periods of his life, were contradictory; they formed a consistent and united body;—but it is true that, like the phalanx of old, they faced in opposite directions, at this side bristling against attacks on prerogative, at the other against attacks on franchise, and here or there called into action as circumstances required. Their business was solely a defensive business, and their art the art of keeping at bay. The settled watch word was—prescription; the regular weapon was the argument of expediency, all pennoned, polished, and poised. Chatham and Fox, when vital principles were at stake, were not afraid to fall back on first principles which lie beyond the British Constitution and all Constitutions. Their conceptions of public duty "flew forth and right on" from the souls highest instincts. "Power without right is the

most detestable object that can be offered to the human imagination" thundered Chatham; "were I an American I would submit never." "There is not an American" proclaimed Fox "but must reject and resist the principle and the right." While Burke simply begged of the Ministry not to press their point because they could not carry it, and it would get the kingdom into trouble.

I need not deny that the policy of Edmund Burke had its place and its time; but I must deny that the continent of Europe is the place for it, or the middle of the nineteenth century the time for it. There is no longer any prevention of revolutions there by appeals to precedents or by mere calculations of temporary expediency. Something must be done to satisfy the living reason of men. Antiquity has lost its consecrating influence, and prescription its controlling authority. I do not know why we, who value Right and Justice for their own sake, should specially lament this. Years change not the essences of things. "Pandemonium, the high capital of Satan and his peers" is older than the oldest thing on earth, and we revere it not, even though it contains a throne of royal state which far outshines the wealth of Ormus and of Ind. The Coliseum has fifteen hundred years in its favor; the college on yon eminence has fifty;—I like the latter best. I authenticate my human rights not by mortal wax and parchment, but by the image and superscription of God. The liberty I value traces no doubtful and oft-times degrading pedigree from the English Magna Charta. It has neither birth, nor race, nor youth, nor age. Charters and constitutions may serve it, but create it never. It is not compassed in a vote, nor measured by a precedent. It lives not on hypothesis nor on history; not in the origin of society nor on the course of society. It consists in right, in my right to do right and to be right. It draws its breath from law, but not from human law. It inheres in will, but only in a right will. It is armed with power, but only with a just power. It has a sanction, but its sanction is highest truth; it has a service, but its service is perfect freedom. It has a prudence, but a prudence only which itself inspires; it has its sureties, but only the sureties itself sets up; it has its utilities, but only the utilities which follow in its train; it has its sacrifices, but sacrifices only which are given to God. Society makes no levy upon it. The social sphere is larger than the individual sphere, but social rights are all in harmony with individual rights; just as the heart, which is the organ, is in harmony with the ruddy blood-drops which are the life. Social order no more involves

a breaking in upon the normal unity of each individual, than bodily order involves the breaking in upon the normal unity of each vital spherule. When positive law is at variance with moral law, it is no longer law, it is arbitrary force, and arbitrary force has no binding authority. Liberty is right; Obedience is Duty; authority is Justicee; Government is justicee armed. Sully, who acted history, said there was never a revolt yet that was not provoked by injusticee. Niebuhr, who wrote history, said when the governments understand their vocation of ruling, the subjects will soon return to theirs of obeying. Whether these men were right I will not say, but this I know, that in the late upheavings of Western Europe the governments which had done most justly stood most firmly, and that there is no hope, *none, none, none*, for the restoration of security to the governments of Europe until they do justice. Justice is the only true conservator, *sedet aeternumque sedebit.*

We have learned to know that our philosophy and religion differ only in the forms that distinguish, without separating them: our religion is not silent on subjects like these. Of forms of government it has pronounced nothing; of these I have remarked nothing. But of rights and duties, of authority and obedience, it does say something; it says much. In all this world there is no such friend to man, and no such foe to tyrants, as the scriptures from God. Christianity is a gospel from a supreme Law-giver, assuring every man of his eternal worth and claiming from every man obedience to an eternal law. It makes no exceptions, and recognizes no distinctions. It was prophesied by Daniels as well as Davids; by those who refused to do king's biddings as well as by kings. Its heralding came not from royal proclamation, but from a voice in the wilderness; not from a king, but from one whom a king beheaded. It was born in a manger, and came into the world with a tyrant's price on its head. Its disciples were taken from the people, its message was preached to the people, its miracles were wrought for the people, and the first proof of its moral force was that the people heard it gladly. Its first beatitude was for the poor in spirit; its first promise a kingdom—a kingdom within you; and its first denunciations against guilty scribes in authority. It revealed at once the universal equality and brotherhood of the human race, addressed its lessons to each and every man's heart and understanding, treated with him in his own individual capacity, took jurisdiction over him as a free moral agent in personal and immediate relation to his divine Judge, and never failed to carry home

to him the conviction that he had his own personal faculties to exercise, his own personal responsibilities to meet, and his own personal life to live. It put itself directly and altogether upon the truth, and never refers to the past but to illustrate or confirm the truth. It had its conservatism but no conservatism of error. Its teaching was, Prove all things, and hold fast that which is good. It consecrated the principle of free inquiry at the outset, and was protestant from the start. It talked with men in the market places, in the highways, and on the hill-sides, asked questions and answered questions, denounced the blind that led the blind, uttered its heaviest woe against those who took away the key of knowledge, set at naught the empty traditions of the elders, made no account of forms and formulas which exalted the means above the end, proclaimed that it came not to bring peace upon the earth but division, took no note of majorities, loaded with reproaches spiritual wickedness in high places, and at no time, in no place, and for no reason, made terms with iniquity. It regarded man as man, and gave no countenance to the sham respectabilities of life. It took meat with publicans and sinners ; its severest language was for the washed and washing Pharisees, and not for the "unwashed democracy." It treated with respect the instincts of the masses, their restless longings, their disposition to learn the truth, their ability to understand it. From the start to the end, it fared better with the masses than with the learned and the high in authority. It drew multitudes after it from the beginning who heard it gladly and were astonished at its doctrine, while the scribes and the Pharisees laid in wait for it and sought to eateh something out of its mouth. The first plot against it was by the chief priests, and for the reason that "the people were very attentive to hear" it. Its only hosannas came from the people ; the first attempts against it were baffled by the people. It was the chief priests and elders who persuaded the people against it ; they who paid the money for its betrayal ; they who sent the mob to arrest it ; they who arraigned it before Pilate for seducing the people ; they who procured the false witnesses ; they who "persuaded the multitude that they should ask Barabbas and destroy Jesus ;" they chiefly that derided him on the cross, and they that were plotting for a violation of the sepulchre at the very hour when the people, "beholding the things which were done smote their breasts." The Christian religion deals with the individual mind and spirit of man. It yields no earthly sword and founds no worldly kingdom, yet recognizes the

necessity of a well ordered society ; it pays tribute to Cæsar, while it gives every person his due, couples the injunction *honor all men* with the injunction honor the king. It lends a divine right to the civil power, yet not as the heir to an estate, but as a steward of a trust, "the minister of God, a revenger to execute wrath upon him that doeth evil," in other words—our own philosophical words—as justice armed with force. There is not one word in it accrediting unjust rule, nor a word authorizing obedience to an unrighteous mandate. It does not commend violence, but it does commend opinion ; it does not teach physical insurrection, but it does teach spiritual revolt. It is aggressive in its very character, proclaiming its judgments from the house tops, and reasoning of righteousness before the very face of guilty kings. It has regard to times and seasons, but it knows no such policy as that of keeping things quiet. It bears equally hard upon the pride that feels not and the sloth that thinks not. It compares itself now to a fire, and now to a sword, now to a growing tree, and now to a stone grinding to powder. It is not a form to be acquiesced in, but a spirit to be imbibed and a doctrine to be applied. It enslaves not the will, but restores the will to full liberty by raising it to its native seat ; and thus having secured the Will's right ends, trusts it with the selection of its own right means. Thus it has within itself an effectual self-regulating power, and completely adapts itself to all human circumstances. It works not against man's faculties, but with them and through them, magnifying reason with faith, giving conscience a keener ken and a louder voice, etherealizing the imagination, informing and expanding the understanding, certifying and dignifying all the high instincts, touching emotion, passion, affection, sympathy, and from every chord of humanity bringing out full celestial utterance. Diffusive too in its nature, shining not only with direct but with reflected ray, clearing the vision, cheering the hearts, tempering the wills, and enforcing the respect of men even when it does not control their ways, never withdrawing its redeeming influences, attracting the more as it is felt the more, helping man to know himself and itself becoming better understood and more faithfully conformed to, as that self-knowledge advances, covering the lands that admit it with verdure and fruitage and waters and airs that give a promise of millennial glory. Shall this great light ne'er tame this dark misrule ? Is there no hope for man ? " Methinks I see in my mind a noble and puissant nation, rousing herself like a strong man after sleep, and

shaking her invincible locks ; methinks I see her as an eagle, mewing her mighty youth, and kindling her undazzled eyes at the full mid-day beam, purging and unsealing her long abused sight at the fountain itself of heavenly radiance, while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means, and in their envious gabble would prognosticate a year of sects and schisms." "That our hearts are now more capacious, our thoughts more erected to the search and expectation of greatest and exactest things, is the issue of your own virtue propagated in us" O Alma Mater. " It is that which hath rarefied and enlightened our spirits like the influence of heaven ; that which hath enfranchised, enlarged, and lifted up our apprehensions degrees above themselves." We fear no year "of sects and schisms." The Reason of man is his own ; the Conscience of man is his own ; give truth that field, we ask no more.

The great Beast in the Revelations, that was, and is not, and yet is, the Mother of Abominations, she that sitteth upon many waters which are peoples, and multitudes, and nations, and tongues, that great monster which typified all the civil and ecclesiastical corruptions of the earth, had a name written upon her forehead ;—that name was MYSTERY. So was it ere time began. When darkness was upon the face of the waters, there was chaos. When Light came chaos ended, and creation commenced. So was it at that mighty revealing which ushered in the new dispensation. "The people which sat in darkness, saw great light ; and to them which sat in the region and shadow of death, light is sprung up." So was it with that after thousand years which men look back upon, and shudder at, as the Dark Ages. The light pent up by triple-hatted sorcery upon the Tiber was loosed in part by black letter theurgy upon the Rhine ; and from that time forth the Dark Ages lost their name, though Darkness has recoiled but to draw fresh influences from below and for the time re-assert her dominion. This Light will conquer ; as sure as it came from God it will conquer ; as sure as it was made for man it will conquer. They may bind the mighty Sampson of the people with his vast unwieldy, burdensome, yet heaven-gifted strength—he who but yesterday

" Ran on embattled armies clad in iron ;
And weaponless himself,
Made arms ridiculous,"

he who now lies

" With languish'd head unpropt,
As one past hope, abandon'd,"

betrayed by a Philistine woman “gloriously rigged,” her name the goddess of Liberty—they may bind him but he will not serve,

“Disglorified, blasphemed, and had in scorn”

he may be, but in brutish lot he will no longer serve. He has had glimpses of his high estate—of his origin, of his destiny, of rights which are his own, glimpses dim and perverted indeed in his thick vision, but actual glimpses yet; and the charms of them, though not ethereal enough to have chastened his soul, yet rush with his blood. They cannot blind him now, for his eye has been reached, though not purged by the “sovran vital lamp.” Unlike the heathen Sampsons, the Demus and the Plebs of old, he has within him an *immortal* spark; and though, when goaded by long delay and made a public mock he, the pillars

With horrible convulsion to and fro
May tug, may shake, till down they come, and draw
The whole roof after them, with burst of thunder
Upon the heads of all who sit beneath,
Lords, ladies, captains, counsellors, or priests,

yet *he* will live on; and, with living, will gain new light, and from new light will draw a nobler strength. He can cease to be dangerous only by being recognized in his true rank, and brought to a clearer sense of his rights, and of his duties too. He must be freed to the use of every faculty which God has given him for his enlightenment and guidance, to the access of every influence which may minister to high aspirings for Truth and God, and to all that plenitude of life and thought and action for which his nature was framed to move in manhood through the world. He may go far astray, even under the wisest rule, for the hurt of dark broodings like his lingers long after their hold is broken; but made as he is, with all his capabilities upon him, until his way to the truth be free and he be free to find it, he cannot—nor should he—become else than an avenger and a scourge.

Gentlemen, I stand not here to speak in praise or dispraise of this eventful age. Looking at its conquests of material things into the service of man, its making small all earthly distance and interlacing the whole civilized world with ears for travel and wires for news; its facile ministration to every bodily want; its triumph over pain and prolongation of life through greater familiarity with organic laws; its augmented wealth; its energized industry, its expanded and complicated commerce whereby peace has gained ten-fold greater security; its advance in science and art and literature and

sound learning ; its educational and philanthropic and religious activities ; the power of its press wherever its press is free ; its new-born public opinion, capable of becoming the embodied and irresistible reason and conscience of society, and thereby virtually more than supplying Plato's desideratum of some means, in his ideal Republic, whereby the best should rule ; its added lessons that right is the only real expediency, and duty the only true prudence, and justice the only genuine conservatism ; the greater respect and less jealousy of nation towards nation, and more open readiness to learn each of the other ;—looking at these I might easily applaud. Turning my eyes to its darker features, to its selfish extravagancies, its heartless dissipations, its vicious refinements, its conventional standards, its material aims, its high assumptions and its boastful ways—taking thought that civilization often polishes but to corrupt, that wealth adds new pleasures but to bring new pains and ministers to desire but to give strength to temptation, that too often learning is not wisdom and industry not virtue, that art does not always bring beauty of soul and that science is wont to infuse pride and destroy reverence, that with literary taste frequently comes a quenching of the native fire which ends in an impatience of small faults and a deadness to great merits, that times of high mental cultivation have been times of deep moral corruption, that in spite of all our intelligence and riches, pauperism vice and crimes flourish fearfully, that progress is not always improvement, that position inclines to selfishness, material prosperity to spiritual death, and victory over nature to forgetfulness of Providence and defiance of God, that innocence is not seen amid the crush of innovations, nor wisdom amid the heats of controversy, nor justice amid the clamors of crowds, that despotism is discipline to the few though it be debasement to the many, and that, with freedom, sometimes come “evils that vex less and mortify more, that suck the blood though they do not shed it, and ossify the heart though they torture it not”—with all this before me I might easily rail. Of this nineteenth century perhaps it were better said *Spes, non res, laudenda est.* But arbitrament is not for us. The destinies of this world are governed by him who “ sitteth on the circle of the heavens.”

Whatever sights meet the eyes, or tidings reach the ears, of those who shall gather to celebrate the return of this high festival when we are sleeping in the dust, we know they will stand pledged under the same sun to the same cause. The principles of our Alma Mater, and their inspirings,

spring from the eternal and cannot change. Many, many epochs, like this, we trust, will return to her ; but they will all find her in the same high service, consecrate to Justice, to Humanity, and to Truth. Year after year, will her faithful children go from her into the world assured that the human forms which inhabit it are spiritual beings with spiritual faculties for spiritual ends,—penetrated with a solemn sense of the infinite grandeur of all human relations and obligations, having supreme faith in the eternal verities as the foundation of all true conceptions of duty,—believers in the necessity and universality of truth in all its manifestations whether in the natural or in the supernatural world,—respecting and obeying conscience, yet knowing how to distinguish between its law and a mere judgment of the understanding—unseduced by political fictions, dynastic aggrandizements, expedient wrongs, and manifest destinies, fearless in God and stained with no trace of falsehood or of servitude—bound down by no dead-letter formulas of ethical science or maxims of worldly wisdom, but judging in the free spirit of a living practical reason, having imperishable faith in the dignity of man and prizes the worth of the individual above all other worths, giving to the cause of humanity their thought, their counsel, if need be their blood, reverencing authority, but only that authority which puts down evil and upholds good, denouncing heaven's justice against all falsehood and oppressions—distinguishing the permanent from the perishable and regarding as of small account what this world may give or what withhold—drawing strength from darkest adversity and, amid the rudest shocks of the world, not forgetful of the dreams of the virgin soul and the visions of early youth—strong in the sense of right and yet having compassion for human life however burdened or tempted, observant to distil from things evil some soul of goodness—seeing by the glad light, and profiting by every harmonious hint of a divine meaning in nature—never disposed to seek, in the degradation of their kind, excuse or solace for their own defects or their own unfaithfulness—holding fast to the interest of their race in every perplexity and through every crisis, finding hope not in the transient phenomena of sense but in the eternal strength of Truth, and with hope and high endeavor finding the richest fullness of life—held by no vain trammels and joyously co-working with all, everywhere, having a common spirit and a common aim, instinct with the love taught by Dante, the love of souls that aspire together, not fearing death, and starting at no shadows,—the slaves of no earthly

ambition—the tools of no worldly interests—ever mindful of her who has nursed them into manhood—content with strife, and looking for peace Hereafter.

A POEM

BY

REV. O. G. WHEELER,

OF

SOUTH HERO, VT.

POEM.

Since Ancient Bards, with brightest garlands crowned,
Were ever at the feet of Muses found,
And no one sings in this our modern time,
Who does not first to old Parnassus climb,
Presumptuous would it be for me to dare,
Without at least a timid trembling prayer,
Attempt the humblest flight, or breathe a strain,
Of which a mother e'en would not complain.
So flying from the busy haunts of men,
I sought the wild-wood shade, and sought it when
The hour was tranquil, and the sky serene—
When mingled with the variegated green,
The sunbeams, stealing through the waving trees,
Gleamed from the leaves, that trembled in the breeze.

There on a mossy knoll I laid my head,
And stretched my body on a leafy bed,
And sweetly summoned every wandering thought
Ere yet the silent prayer my spirit wrought.

Oh passing pleasant was it there to lie,
And see how lightly lay the floating sky,
A veil of azure o'er as bright a green,
As e'er by nymph or sylvan Goddess seen,
As with the silken leaves, in dalliance soft,
The loving breezes played; so turned I oft,
And mid the sunlight, scattered all around,
I watched their shadows playing on the ground.

The birds had either sought some other spot
 Or were asleep, for ne'er was gloomy grot
 More silent than my eool and still retreat,
 And silenee for my purpose then was meet.

With such a velvet pillow for my head,
 With such a leafy eushion for my bed,
 Such beauty bending o'er me from above,
 Such kisses from the breezes that I love,
 How could a mortal, in a better frame,
 The graceful Sisters woo, their favor claim ?

The trembler thus began—“ O saered Nine,
 O gentle generous Sisterhood Divine,
 Upon your humble worshipper O deign
 To smile, or else all effort will be vain—”
 But hark, what music floats upon the air ?
 So soon has come an answer to my prayer ?
 As softly swells the low Æolian strain,
 It nearer comes and thrills my throbbing brain,
 It ceases—and I feel upon my brow,
 The feet of Fairies tripping o'er it now.

Zounds, what a thrust was that—with vile deseent,
 The raseal's on my preeious blood intent.
 A blow sueeeeds that nearly splits the skull,
 And strikes my raving reeling senses dull,
 And see, amid the multitude of foes,
 That pendant spider steering for my nose;
 And O beneath me, all is earwling life,
 And all engaged in most malieious strife,
 Which may torment the raving Tyro most,
 Of all that hungry, thirsty, bloody host.

Away I flew, and seareely looked behind,
 Henceforth to music deaf, to beauty blind,

Such music as in summer forest sounds,
Such beauty as in summer wood abounds.

'Tis easy preaching, but to practise hard,
'Tis passing easy, for the dreamy Bard,
To paint you rural scenes, and tell how sweet,
To plunge within the sheltering retreat,
And there commune with nature unadorned,
In simple beauty clad ; but O be warned,
And fail not, if the Muses you would woo,
The treacherous wood forever to eschew.

I sought the shore, and watched the restless waves,
As on they came, and o'er each other's graves
Remorseless rolled, as living mortals spread
Oblivion o'er the memories of the dead,
It was an almost level pebbly shore,
And yet as on the raging billows pour,
Their crests just now so angry, melt away,
Just kiss their pebbly bound, their tribute pay,
And dying sink beneath the troubled deep,
Where buried all their predecessors sleep.

So too the Living Masses roll along,
And tho' you searee would think the rushing throng
Would find a barrier strong enough to stay
The multitudes that press the crowded way,
Yet still they yield, whene'er they reach the shore,
And sinking crowd the tide of life no more.

I weary wandered, with indifferent aim,
Until upon a different shore I came,
No gentle margin, wooing to entrap
The sleepy wavelet, rolling in its lap,
But bold and steep the craggy rocks arose,
That frowned e'en when the waves were in repose ;

If e'er they smile, 'tis when they keep at bay,
And dash the proudest billows into spray.

The winds were tired then, and merely rocked to sleep
The waves upon the bosom of the deep,
I smiled to see how lovingly caressed,
How kindly too, the old gray rocks were pressed;
A little while ago, how fiercely blew
The wrathful tempest, and how angry grew
The foaming waters—lifting high their crest
In fury plunging 'gainst the rocky breast,
But now they creeping strangely unabashed
Caress the bosom they so lately lashed.

'Tis thus the child by foolish passion tossed,
When'er its proud rebellious will is crossed,
Contends with "might and main" against her power
Upon whose brow, no angry tempests lower,
Subdued, it nestles in its mother's arms,
Who smiles away its anger and alarms.

Thus too when children of a larger growth
Contend against some heaven-descended Truth,
And foam and rage and vainly spend their breath
To crush the Life of that which knows not Death—
As soon as e'er they find their weakness out,
And all their forces put to utter rout,
In fond embraces opposition ends,
And they're the most devoted of its friends.

Thus too, in Congress Hall, beneath the dome,
An old man stood, amid the lashing foam
Of angry waters, ready to o'erwhelm
The Hero, but no Pilot at the helm
Was ever calmer, 'mid the howling storm,
Than was that "old man eloquent" whose form

Was bending 'neath the weight of four score years,
Whose Patriot blood had never freighted fears.
He conquered—and all honor vied to give
The man who "ceased at once, to work and live."

With evergreens those rocks are always crowned,
No fading foliage there is ever found,
A fitting comely covering are they,
The ever green upon the ever gray,

I mused awhile among their solemn shades,
And thought at times, I heard the coyish maids,
Folding their wings, a word of hope to speak ;—
O yes, I thought I felt upon my cheek
Their balmy breath, and strange peculiar fire
Began my aching bosom to inspire.
'Twas all a mockery,—the lulling breeze
Was only sighing 'mong the cedar trees,
And now and then, was playing with my locks,
As in despair, I sank upon the rocks.
So sweetly will the hand of love caress,
And soothingly your throbbing temples press,
Or fan your brow, and woo for you repose,
While kisses soft your weary eyelids close.

I slept, and as the fashion is, I dreamed,—
Within a circle silently I seemed
Patient to wait for gentle spirit raps,
Hoping some kind old Grecian Bard, perhaps,
Or Roman—Homer, Virgil, any one—
Whose work on earth with honor had been done,
(If Ancient Poets whirling in the "Spheres"
Had soared too high, to bend to mortal ears,)
A Shakspeare, Old John Milton, Walter Scott,
Might use their leisure hours as well as not,
Communicating numbers through my pen,
That thus the world might hear them sing again.

How still that circle ! Aye like statues still !
We heard the electric current of the will,
And Fancies trooping in their airy trains—
And e'en the blood that rippled in our veins:
Our hearts would fain their timid beating stop,
Or start if truant pins presumed to drop,
Our thoughts, with hopes and fears were strangely mixed,
While all our eyes were on the table fixed.

It was an ancient table, and had borne
Many a fragrant feast, tho' now forlorn,
And merry voices oft had mingled there,
When hungry men did something else but stare.
Besides 'twas darkly hinted that in times
Of old, bright spirits from the fairest climes,
And spirits which could warm the coldest blood,
Upon that table, visible had stood.

We looked and listened till three little raps,
That seemed like gentle baby-finger taps,
Announeed the lucky man, the medium said,
To be myself, to whom the honored dead
Would graciously communieate a song—
Nor did I in amazement linger long,
But pen on paper placed, I gave my hand
All to the guidance of the spirit land.

My senses bound by strange magnetic spell,
What followed then, I cannot certain tell,
But when aroused, I sought the glowing page,
And hieroglyphies of a distant age
Found scattered o'er the spirit-seribbled sheet,
I thought no triumph ever more complete.
Alas for such as borrowed glory seek !
'Twas either Choctaw or forgotten Greek.

Ah whither, whither now shall I resort,
Of muse and spirit both the eruel sport ?
Must I the path of poesy forsake ?
To dull and vulgar Prose again betake ?
Just then, I felt a hand upon my arm,
So strangely fond, it had a magie charm,
Rekindled hope, and banished my despair,
It seemed to me a *Mother's* hand was there.

I looked, and looking, every nerve was thrilled,
And every ruffled passion too was stilled,
Our Alma Mater smiled upon her son,
And cheered the Heart, that early she had won.
Of stature perfect, and of gracious mien,
A wreath upon her temples, wove of evergreen,
The olden bloom was still upon her face,
Of youth the beauty, and of age the grace—
And still that same serene and quiet light
Of long ago, so pleasant and so bright.

“ Arise,” said she, “and let thy heart be cheered,
The appointed task is nothing to be feared,
Only a simple family affair.
Thy scattered Brothers will be gathered there,
Who will not come with cold Reviewer’s ear,
Nor look on thee, with heartless critie’s leer.
Oh no, as ’round the homestead they shall throng,
They only ask of thee a little homely song,
Withdraw thy straining, dim, near sighted eyes,
Nor look so eager toward the far off skies ;
Let Greeks degenerate guard Parnassus’ Mount,
And soldiers drink from the old Castalian fount,
If climb you will some dizzy cloudy height,
To Camel’s Hump betake your airy flight ;
Along your path you’ll find as sweet a spring
As ever helped the Ancient Poet sing.

O'er fifty years, which have so quickly fled,
What sweet sad memories are thickly spread,
Let them the burden of your numbers be,
Content if I but kindly smile on thee."

So Brothers, here I cheerful come,
Nor your forgiveness ask,
For since we now are all at Home,
This is a pleasant task.
If strangers should my simple verse deride,
Enough if you are smiling at their side.

And if indeed there were a frown
To gather on your face,
Our sisters here would smile it down
With Charity's sweet grace.
Cheering the light the scattered groups display,
As clustering jewels of the milky way.

Not often do so many meet
Around our classic hearth,
Not often here each other greet,
In sadness and in mirth.
A strange commixture, sorrow, love and joy,
The white-haired Brother, and the dimpled Boy.

And Fathers too are gathered here,
Who, as my story runs,
Will find that they, 'tis very clear,
Are Brothers to their Sons,
A curious tangled web of gentle ties
Are wove, as Life's swift shuttle flies.

Indeed whoever had a spot,
Known by the sweetest name,
A palace or the humblest eot,
And thither fondly came

On some sweet festival, discovered there,
Beside the glossy eurls, the silvered hair.

O yes, and childhood's laughing eyes
On Elder Brother gazed,
And listened with a strange surprise,
Confounded and amazed,
To hear him call on Mother by the same
Delightful, fond, endearing name.

Such seasons too will oft awake
Forgotten Harmonies.
When ashes of the Past we rake,
Conflicting memories
Come swiftly flying from the eheequerred ground,
And smiles of tears are oft the channels found.

From festive board, where mirthful songs
Are warbled with delight,
Where laughter light, to merry jest belongs,
And all is fair and bright,
They hie them to some silent burial place,
Where darkly sleeps some well remembered faee.

From these familiar scenes our feet
Have, Brothers, distant strayed,
The years have fled, with wings how fleet,
Since first of us were made
Proud Bachelors, who eager then to win,
Were ready Life's great Battle to begin.

And yet these years, so quickly past,
Have whitened many a head,
And, Brothers, we are filling fast
The mansions of the dead.
The tombstone leans o'er many an early grave,
Where sleep the lost, the beautiful and brave.

And even on the very verge
Of this sweet festival,
We seem to hear the funeral dirge,
We seem to see the pall
That draped the bier of one, whose youthful head
Untimely slumbers with the countless dead.

One class has no one here to-day
To join the festive throng,
Its names are starred, and so are they ;
They have been sleeping long ;
The gifted Brush, and Taylor pure and good,
We miss them from our pleasant Brotherhood.

How easy is it to recall,
The forms familiar, dear,
Of many whom the funeral pall
Forbids to meet us here !
Perhaps their spirits hover o'er us now,
And wonder why a cloud is on our brow.

And some in far far distant lands
Are spending brightest youth,
With noble missionary bands
Are toiling for the Truth ;
Though perils in their thorny pathway lurk,
They cannot leave their Heaven-appointed work.

We gather from the sunny south,
Where bright Magnolias bloom,
Where Freedom shuts her honest mouth,
As closely as the tomb ;
Where children almost curse the Fathers' graves,
For leaving them a heritage of slaves.

We gather from the mighty west,
Where Prairie Oceans roll,

To all the world the region blest,
 A refuge for the whole ;
 Oh yes from South, from West, from East, from North,
 Our Alma Mater calls her children forth.

The Lawyer drops his budding brief,
 And leaves his cause to fate ;
 The Politician seeks relief
 From heavy cares of State ;
 Doctors for once forsake their growing bill,
 While nature unembarrassed does her will.

The Farmer quits his patent plough
 Tired of experiment,
 His jeering neighbors wondering how
 The sage can pay his rent ;
 Their beaten paths his wisdom oft has crossed,
 They therefore think his life in college lost.

The Merchant leaves his costly wares
 To slumber on the shelf,
 Or heaps, perhaps, his honest cares
 Upon his other self ;
 Of course, although a Bachelor of Arts,
 From him no simple customer e'er smarts.

The Clergy leave their loving flocks,
 Forgetting for to-day
 The number of the stumbling blocks
 That hedge their weary way ;
 They think the Real wondrous contrast bears
 With bright ideals, which of old were theirs.

Forgive if in a single place,
 My muse be personal.
 A Brother of the oldest class
 Has proved perennial ;

The younger Pilgrims, suffered here to meet,
His cordial welcome never fails to greet.

'Tis pleasant when we hither come,
And stranger faces find,
To have a Brother still at home,
So courteous and kind ;
In learning wise, in social battle brave,
Long may the veteran, our Brother Adams wave.

We even almost envy him,
On such a day as this,
For joyous are the tears that dim,
Mid this unusual bliss ;
It would have been a privilege to stand
And see *those Brothers* grasp each other's hand.

How many tales have they to tell
Of cherished long ago !
Emotions strange their bosoms swell,
And tears perhaps do flow ;
How they have changed, since they were happy boys,
And mingled here their labors and their joys !

The world has many changes seen,
Since first on yonder Hill,
Of College dome the glittering sheen
Did scholar bosoms thrill.
Tyrants have mangled nations swallowed up ;
Of vengeance, some have drunk the bitter cup.

Gay France has turned, t'amuse the world,
Many a somerset,
And monarchs from their thrones has hurled,
Whene'er in a pet.
Her crown chameleon changes color oft ;
Malicious people think it covers something soft.

And yet upon her bloody soil
The bravest Heroes grow,
As 'mid the serpent's quivering coil
The finest blossoms blow;
Her Bonaparte of mightiest renown,
It took the World to haul his banner down.

Hungary bold has tried to gain
Her rightful liberty,
While England saw with cold disdain
The Czar enslave the free;
Her selfish silence now she pays with blood,
Her treasure wastes to stem the Cossack flood.

O what surpassing eloquence
That dying nation breathed !
Her Son by darkest Providence
With brightest glory wreathed ;
A sweeter voice the nations never heard ,
They listened but returned no cheering word.

And Italy, poor Italy,
The cherished Home of Art,
Presumed, in her simplicity,*
The world would take her part ;
But honest France, a red Republic then,
Her Freemen sent, to guard the Tyrant's den.

Poland has sunk to rise no more,
In blood her sun has set,
In vain her sons for help implore—
Their cries with mockery met ;
Surrounding Despots crown the dismal tale,
And rob her Realm to hush her dying wail.

Our Country too has whirled along
The track of destiny,

Events her brilliant record throng,
 Of thrilling memory ;
 Dear Country ! would that we could think of thee,
 An undefiled sweet Land of Liberty.

But there are shadows on the Moon,
 And spots upon the Sun.
 Perhaps it is as yet too soon,
 (Our race is just begun) . . .
 Too soon for Earth to turn to Heaven a spot
 So clear, so bright, without a single blot.

Thirteen enfeebled wasted states
 Have grown to Thirty one,
 And still we're rushing toward the gates
 Where sleeps the setting sun ;
 Who cares ? if Freedom keeps an equal pace,
 Commending thus our Land to Heaven's grace.

Our Franklin first the Lightning caught,
 Bridling the fiery steed,
 But Morse the subtle ecursor taught
 Along the wires to speed ;
 Now safely harnessed to the car of thought,
 The greatest wonders of the Age are wrought.

When * these men gazed from College Hill,
 They saw the vessel frail
 Obey the fickle breeze's will,
 And spread the timid sail ;
 But now the gorgeous steamer plows the wave,
 Headless of how the angry Tempests rave.

Stage coaches then, at early dawn,
 Did sleepy travellers waken,

*Our Elder Brothers.

Retired now, their glory gone,
Like fallen friends forsaken ;
A half-tamed Demon, some have called him Horse,
Now rushes madly o'er the iron course.

His horrid screech has scared the Stag,
To wildest valleys fled,
The eagle from his mountain crag
Has heard his thundering tread ;
What wilder Beast is harnessed yet to be,
Why, Brothers, wait, for you may live to see.

Our Politics are changing too,
For why should they stand still ?
Our Demagogues must something do
The Offices to fill ;
To save the State, they often change their mind,
To no opinion slavishly confined.

Our simple antiquated sires
Got up a great parade,
About a certain whim of theirs,
That men were equal made,
And all entitled to be free beside ;
And none but Tories did their whim deride.

But greater men have lived and died
Since those men passed away,
And proved it clearly that they lied ;
Aye proved it clear as day,
That men since Adam, are not made at all,
But now as *Babes* they first begin to squall.

And not content to clench the Truth
By such an argument,
They prove, and green the Saxon youth
Declining his assent,

That colored men are *darker* than the whites,
And cannot claim equality of Rights.

Our Union often has been saved
When on the very brink,
Though Abolitionists have raved
To break the golden link ;
And men begin to entertain the hope
That it has still an inch or two of rope.

As Haman could not be content
While Mordecai was there,
Sitting so proud and insolent
With such a haughty air ;
So Politicians glory all in vain,
While tempting Cuba still adheres to Spain.

We've none of us been President,
Though some have near him been,
I trust no Brother to that high ascent
Will e'er be *crawling* seen ;
Of a mere Party never be the Head,
A tool to deal to Demagogues their Bread.

Should Senate walls become your Home
For twice six years or so,
Don't let your childish passions foam,
Nor let your manners go,
But keep a steady hand upon the helm,
With graceful dignity your foes o'erwhelm.

The College is a little state,
A truthful miniature,
And often Faculties the weight
Of Cabinets endure ;
For Boys like men will revolutionize,
And put to straits the wisdom of the wise.

They have a sort of politics,
 The canvass oft is warm,
 Each bravely to his Party sticks,
 While angry grows the storm ;
 King Caucus holds his hard despotic sway,
 And sleepless nights precede election day.

Of one election I will sing,
 Which tried the bravest soul.
 I seem to hear the armor ring,
 I list the drum-beat's roll ;
 O long the fearful conflict raged
 And all our thoughts and all our hearts engaged.

Excited circles gather hot
 Around each doubtful hearth,
 Where ne'er before had been a thought
 How much a vote is worth ;
 The humble finds his own importance grow,
 As from the proud such kind attentions flow.

One's face is wreathed in blandest smiles,
 Another's wears a frown,
 One's features glow with cunning wiles,
 Another studies brown ;
 While timid, anxious, modest candidates
 Alternate fears depress and hope elates.

And when the balloting began
 Grave questions oft arose,
 As murmurs through the assembly ran
 So near we came to blows,
 That prudent ones were humbled by their fears
 That Congress ruffians soon would find their peers.

'Tis late, and dimly shine the lamps,
 Neglected in the fray,

In fury wild the foeman stamps,
 And burns to fight his way ;
 The night is dark, nor will the sullen sky
 Allow one star through rifted clouds to pry.

Our Chairman sees the tempest swell,
 As cool and unconcerned
 As any deep and crystal well
 By strongest iron curbed ;
 “ Let’s put him out,” a stalwart champion cries
 As passage through the crowd he rushing tries.

But hark ! as through the opening door
 A well known figure glides ;
 As strikes his cane upon the floor,
 How quick the storm subsides !
 “ I order, you as riotous young men,
 Disperse instanter” shouts Professor Ben.

Were we to eraven eowards turned ?
 Were we by fear dispersed ?
 Oh no, we graefully adjourned,
 By Love not Fear eoereed.
 That voicee, for us with wondrous power endued,
 Would then a rougher tempest have subdued.

When storms have all their fury spent,
 And hushed the howling wind,
 Not always are the clouds content,
 But linger still behind ;
 As if unwilling that the stars should see,
 Or quite uncertain what the end may be.

A dreary silence, dark and deep,
 Succeeded that night-storm ;
 We knew not but its dismal sweep,
 Might kindle new alarm.

While doubts were in our anxious minds revolved,
Without a threat, the Union was dissolved.

This done, the gloomy cloud retires
 Spanned with the brightest bow,
 Though rival zeal our souls inspires
 Our hearts together flow ;
 And since, like Brothers here we yearly meet,
 The white and blue entwined in union sweet.

These simple badges both are dear ;
 We own their gentle thrall,
 And yet, forgive, if very near,
 And that before you all,
 Though white may have the strongest spell for you,
 Nearest my heart bind *I* the dear old Blue.

How many scenes rise fresh to view,
 Of olden College days,
 Of wicked scrapes just crawled through,
 Which set the Town ablaze ;
 How sheep were pastured, neath the College dome,
 And Sages like observed the planets roam.

'Tis said their tracks were plainly seen
 Upon the Lightning rod,
 Nor did our Swan an insult mean,
 When with a gracious nod,
 He told the wrathful shepherd how they came
 To be in such an elevated frame.

How vagrant cows with ghostly sheet,
 The last the poor chum had,
 Went bellowing through the village street
 As if already mad ;
 No wonder, when that antiquated pail
 Was dangling from her persecuted tail.

Of foot-balls running gauntlet rough,
 Amid a host of foes,
 Which proved at least whose shins were tough
 And who had tender toes ;
 Ah dark his face who seized that harmless ball
 And bore it to the recitation hall.

Of sorrow borne, and tears that fell,
 When that old house was burned,
 That bound the Common by a spell,
 Before to Park it turned ;
 Tho', of such partners honestly afraid,
 The flames disgusted seemed to crave our aid.

From tangled wood and river bank
 We brought the budding trees,
 And though you know not whom to thank,
 We whisper, if you please,
 That that old Common owes a lasting debt,
 To the largest class that ever trod it yet.

Fashion has had its changes too,
 To very slight extent ;
 Perhaps a hundred times or so,
 Since Chandler, all intent
 To save his shoes yet guard against offense,
 The lesson finished, hid them 'neath the fence.

Some fair ones think they ought to wear
 I shall not mention what,
 For men of them most jealous are
 And think they're in a plot
 To wrest our rightful sceptre from us too,
 And seem to reign, as actually they do.

And men are growing feminine,
 Except about the face,

And he who shows the fairest skin
 Is noblest of his race ;
 The softest shawls begin to hug their necks,
 And jewels sparkle on the sterner sex.

The eye is pleased to linger,
 Not much disposed to roam,
 Upon a lily finger
 Where jewels seem at home ;
 If men will wear them, why, let me propose
 That they shall let them dangle from the nose.

And when our elder Brothers here
 Were young, their sisters plied
 The busy wheel, without a tear ;
 If caught, no wounded pride
 Mantled their dimpled cheeks with blushes o'er,
 The rose's banner floated there before.

But now the damsels are at school,
 And shame their Brother's oft,
 Although they cannot wind a spool,
 In learning soar aloft ;
 When fifty years again have rolled around,
 Sisters Alumni with us may be found.

Accursed be the selfish boor
 Who'd clog our sister's wings,
 And tie her to the kitchen door,
 Or bind with leading strings
 Her gentle genius plumed for loftiest flights,
 No matter what are her disputed rights.

In olden times the Fathers learned
 To read, to spell, to write,
 The quill its graceful figures turned ;
 But since, such silly sight

Is rarely seen—we scribble now, with gold or steel,
Such writing as would make the Fathers' reel.

The Teachers whom they dearly loved,—
They are not here to greet them,
Some have to other fields removed,
And some can never meet them ;
For Death has called them to its sweet repose,
Life's labors ended, with its joys and woes.

The Younger find there linger still
The same familiar faces,
And Brothers now with honor fill
Some dear old Teachers' places ;
The heads that once with raven locks were crowned,
Are now with silver almond blossoms bound.

The Temple at whose sacred shrine
Our elder Brothers' bowed,
Whose young affections loved to twine
Around its portals proud,
Has long since fed the fierce and cruel flames,
Nor can they find where they had carved their names.

But some things, Brothers, little change ;
That silver Lake is all the same,
And yonder lofty mountain range
Unaltered since the white man came
And shared its solitude
With Indian rude.

The sky displays as bright a blue
As smiled upon the forest green,
And just such stars did e'er bestrew
That bending arch, as now are seen
In clusters sown,
Or all alone

In gentle radiance glowing,
Their limpid light forever flowing.

And Truth, though old,
Grows never gray ;
The Ages fold
The young To-day
With unresisted arms,
But lend no brighter charms
To that which perfect came from Old Eternity,
And never while Jehovah is can changed be.

And now before my timid muse,
O'ertasked, shall cease to sing,
I know you cannot but excuse,
Should I a tribute bring
To one whose name will thrill the coldest heart,
Perhaps will cause th' unbidden tear to start.

O would that I could now employ
Some Angel's tongue,
Whose fitting song
Might fill your hearts with purest joy ;
For he could tell where in the sky
That Star's sweet light,
Though tranquil bright,
Is shining in its sphere so high.

I.

Vermont, thy mountain breezes erst have fanned
The brow of warrior bold, of statesman sage,
And yet the Poet's mystic waving wand
Will charm to life thy bright historic page :
Ah such will live, the good, the great, the brave,
Will live in grateful hearts, if not in song,
Their hallowed deeds will never find a grave,
Although unsung their fame may slumber long ;

But *should* our honored great forgotten lie,
 Their names and mouldering dust together sleep,
 Methinks our MARSH will be the last to die,
 The last to sink beneath Oblivion's deep,
 So many living words he left behind,
 So many hearts his image have enshrined.

II.

We fear to lisp thy virtues, lest the flowers
 Around thy grave, with blushes should reprove
 The man whose crude untried and humble powers
 Should rudely dare such sacred theme approach ;
 But then we love thee so, our burning heart
 So sweetly whispers to itself of thee,
 It fain would try Divine Apollo's art,
 And singing set its silent music free.
 Could I the pencil's magic power employ,
 I'd paint Philosopher with lofty mien
 Accounting it his highest purest joy
 To sit at Jesus' feet, and there be seen
 With holy tranquil aspect, seizing all
 The words, that from the greatest Teacher fall.

III.

His Life was like a River, clear and deep
 And calmly gliding toward its Ocean home ;
 No noisy tumult, rush or maddened leap,
 Dashing the peaceful waters into foam ;
 The soul of Truth revealed herself to him,
 Disrobed of all fantastic gaudy show,
 Her Angel form, to most so dark and dim,
 Shone clearly forth with ever bright'ning glow ;
 We loved to look upon his noble mien,
 Capacious forehead shading deep-set eyes,
 That looked serene, as if they oft had seen,
 In realms of Beauty, heavenly visions rise ;

A holy calm was ever on his face
Tinged with a smile of sweet peculiar grace.

IV.

As we recall his body pale and worn,
Trembling, as the harp trembles when its strings
Awaken deepest melodies,—we mourn
That God so feebly guarded life's deep springs.
That modest tenement was far too frail
For such a soul as his to dwell in long ;
Such never-tiring thought could scarcely fail
To do the strongest frame a fatal wrong.
But God did chasten sore our selfish hearts,
That would have fettered to our chilly shore
A heart so pure—a spirit fit to soar
To brightest realms, whose sunlight ne'er departs,
Or lets the darkness in to furnish needless rest
For those who dwell forever with the Blest.

V.

Tremulous his voice ; with Truth 'twas freighted so,
It wavered like an undulating strain
Of music, or like limpid rays that flow
From stars reflected trembling from the rippled main.
His manners bore an unaffected grace ;
Enough for him to seem just what he was ;
He loved us all, we saw it in his face,
And there we read our most effective laws ;
He seemed to die—his form is shrouded now,
And hidden from our view—but there he sleeps,
And though we cannot see his pale high brow,
Nor check the grief that unresisted creeps
Among our joys—that spot so justly dear
We'll visit oft, and o'er it drop a tear.

But, Brothers, I have wearied you,
To this fond hour I cling;

Of all this crowd, alas, how few
Will hear another sing
When fifty years again shall roll away
And there shall come like this another day !

Ere then the most of us will sleep
The sleep no waking knows,
For some there will be few to weep
When our poor eyelids close ;
While others still shall slumber with the great
When they shall lay aside the robes of state.

And some may find no other grave
Than such as strangers make,
When kindly from the drifting wave
They floating corses take ;
While others' monuments shall proudly tell
The passing stranger where they bravely fell.

Whoever lives to see that day,
Will feel the same strange thrill
Of which our Elder Brothers may
Soon tell us if they will.
Of all this living multitude, who dare
Indulge the faintest hope of being there ?

Brothers, where'er our footsteps roam,
Whence'er our pathways meet,
Though distant from our old sweet Home,
In fellowship complete,
Let U. V. M. sufficient pass-word be
To waken ever, deepest sympathy.

SEMI-CENTENNIAL ANNIVERSARY

OF THE

UNIVERSITY OF VERMONT, A. D. 1854.

PREPARATORY PROCEEDINGS.

At an adjourned meeting of the Associate Alumni of the University of Vermont, held in the Phi Sigma Nu Hall, on the 4th of August, 1852, at 8 1-2 o'clock, A. M., a committee consisting of the following gentlemen, viz. Hon. H. J. Raymond, C. F. Davey, Esq., and Prof. C. Pease, was appointed "to consider the propriety of commemorating the *Semi-centennial* anniversary of the University of Vermont, in August 1854, and to report some plan of carrying that purpose into effect." The Alumni met, pursuant to public notice at the same place and hour on the 3d of August, 1853, when the above named committee made their report, recommending "that a *Semi-centennial* celebration be held, and that the "Literary Societies" in the University, be invited to join in that celebration, and also that the Alumni proceed at once to appoint a committee of Arrangements for said celebration, to consist of seven persons." In accordance with this recommendation the following gentlemen were appointed a Committee of Arrangements for the *Semi-centennial* anniversary of the University of Vermont to be held in August 1854, viz :

PROF. C. PEASE,
HON. H. J. RAYMOND,
C. F. DAVEY, ESQ.,
REV. B. B. NEWTON,
PROF. N. G. CLARK,
R. J. HALE, ESQ., and
J. W. HICKOK, ESQ.

The invitation to unite with the Alumni having been communicated to the Literary Societies, by a committee appointed for that purpose, they

signified their acceptanee of it; and the committee of arrangements, without unnecessary delay, issued the following cirenlar letter, which was sent to all the Alumni of the Institution in both the Academical and Medical Departments, so far as their residence could be ascertained; and also to all on whom the Corporation of the University had conferred honorary degrees.

CIRCULAR.

UNIVERSITY OF VERMONT,
Burlington, October 10, 1853. }

SIR :—It is doubtless known to you that the first class connected with the University of Vermont graduated in 1804. The Commencement of next year, therefore, which will occur on the 2d day of August, 1854, will be the Fiftieth Anniversary; and the “Associated Alumni,” in connection with the “Literary Societies” of the College have resolved to notice the occasion with appropriate ceremonies. As that Anniversary will be one of great interest, especially to the Alumni, efforts will be made to secure the attendance of as many as possible of the surviving graduates.

Members of all the classes (with the exception of those of 1805 and 1808) are yet living, most of whom it is hoped will be present; and it is believed that few will willingly be absent on an occasion when the successive classes of graduates through a period of half a century may enjoy the rare opportunity of exchanging greetings and mingling their recollections and sympathies, around the hospitable board of their common Alma Mater. Due notice will be given in the Newspapers of the exercises which may be expected.

You, sir, are earnestly desired and invited to be present and participate in the festivities of the occasion.

An early response to this notice and invitation is solicited, addressed to the Chairman of the Committee, at Burlington, Vermont.

CALVIN PEASE, HENRY J. RAYMOND, C. F. DAVEY, B. B. NEWTON, N. G. CLARK, R. J. HALE, J. W. HICKOK.	} COMMITTEE.
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The number and spirit of the letters received by the committee in answer to this Circular, made it evident to them, that a large number of the Alumni would attend the Anniversary, and that unusual provisions would have to be made for their reception. The committee, therefore, decided to have the celebration held on the Tuesday before Commencement, and to raise by subscription the funds necessary to provide a semi-centennial dinner and to defray the other expenses of the celebration; and accordingly a sum of more than \$400 dollars was readily secured, by subscription, for this purpose.

It having been provided, by vote of the Alumni, that, in addition to the usual exercises of the Annual Celebration of the Society of Associate

Alumni, some person be appointed to deliver "a Discourse upon the History of the University of Vermont, from its foundation," Rev. JOHN WHEELER, D. D., of Burlington, late President of the University, was invited by the Committee of Arrangements to deliver the Historical Discourse. JAMES R. SPALDING, Esq., of New York, a graduate of the class of 1840, was selected to deliver the Oration before the Alumni and the Literary Societies, and Rev. O. G. WHEELER, of Grand Isle, a graduate of the class of 1837, to deliver a Poem.

PROCEEDINGS AT THE CELEBRATION,

Tuesday August 1, 1854.

At an early hour on Tuesday morning, pursuant to public notice, a large number of the Alumni assembled on the College grounds, and seldom is a scene so interesting and touching witnessed, as when those who had long been separated, met again,—many now for the first time since their graduation,—and exchanged their hearty greetings, recognizing often, under the stooping form and gray hairs of age the bright and buoyant associate of college days; one spirit seeming to animate and inspire with a common enthusiasm the old man upon his staff, the man in the vigor of his years and the youth in the brightness of his earliest hopes. Groups of middle aged men filled the alcoves of the Library; old men might be seen trying to identify familiar spots, about the grounds near the college buildings, and in the pine grove in the rear,—the only remnant of the noble forest which stood there in their youth—while companies of students and recent graduates gave an air of liveliness and joy to a scene, which had otherwise borne a shade of sadness, by the hilarity and heartiness of their mutual congratulations; and it was no trivial undertaking for the Marshal of the day, when the bell struck for half past 9, to reduce the assembly into marching order to attend the literary exercises of the anniversary.

PROCESSION.

At 9 1-2 o'clock, A. M., the procession, under the direction of JOHN B. WHEELER, Esq., of the class of 1846, as Marshal, assisted by Rev. B. B. NEWTON, of the class of 1831, and J. M. CLARK, Esq., of the class of 1845, moved down College Street, and up Church Street to the Unitarian Church, which had been kindly and courteously opened for the use of the College during the Anniversary. The procession was escorted by the Boston Brigade Band in the following order :

1. The Literary Societies of the University, comprising all the undergraduates.
2. The Alumni by classes from 1853 to 1804.
3. The Corporation and Faculty of the University.
4. The Honorary Alumni.
5. Graduates of the Medical School.
6. Strangers and Invited Guests.
7. Presidents of the Literary Societies.
8. President and Secretary of the Associate Alumni.
9. Historian and Orator of the day.
10. Poet and Chaplain.

The galleries of the church were filled with ladies at an early hour, and the Procession, on entering, filled the lower part to its utmost capacity. The President of the Society of Associate Alumni, NORMAN WILLIAMS, Esq., of the class of 1810, being absent, the Hon. JACOB COLLAMER, L. L. D. of the same class was called to the chair. After prayer by Rev. AMARIAH CHANDLER, D. D., of Greenfield, Mass., the Chaplain of the occasion, Dr. WHEELER read a very able and eloquent Discourse on the History of the University, which although it occupied full two hours in the delivery was listened to with increasing interest to the end. After a short recess the regular Address before the Associate Alumni was delivered by JAMES R. SPALDING, Esq., of New York, a graduate of the class of 1840; a discourse replete with weighty thoughts, and just sentiments, expressed with a freedom and boldness which cannot fail to secure the respect of the reader, as it did the admiration of the audience. The Poem by Rev. O. G. WHEELER

of Grand Isle, a graduate of the class of 1837, which followed the Address, was an unusually felicitous effort. It succeeded so well in hitting the exact spirit of the occasion, that, although the audience had been already detained more than four hours, they received it with marked applause and delight, and left the church at its close refreshed rather than fatigued.

After the exercises in the church were concluded, the procession formed again, and marched to Harts' Hotel, where an excellent dinner was served, by Mr. BLODGETT, to more than three hundred guests. The long dining-hall had been tastefully decorated for the occasion by some of the ladies of Burlington, whose presence to listen to the speeches after dinner, added a somewhat novel interest and grace to the occasion. JUDGE COLLAMER presided at the table. A blessing was asked by Rev. Dr. CHANDLER, of the class of 1807, and after a season spent in "discussing" the freshments of the table, the company were prepared for the so called, "feast of reason and flow of soul."

AFTER-DINNER PROCEEDINGS.

After dinner JUDGE COLLAMER arose, and in a brief and elegant speech gave notice of the intellectual repast which was to follow, and called for the singing of the following :

S O N G .

BY J. S. D. TAYLOR, ESQ., OF THE CLASS OF 1840.

TUNE—*Auld Lang Syne.*

A host of cherished memories
Of scenes remembered aye,
Of the honored dead and living,
Throng U. V. M. to-day.

The hopes and loves of long ago
Appear in bright review,
And grand, old classic college days
Their glorious youth renew.

We tread again the time-worn halls,
As when their echoes rung
With roistering classmates' tramp and shout,
And songs in concert sung.

And better yet, together meet
Congenial souls once more,
Right royal, generous, beating hearts
As in the days of yore.

For this glad present and the past,
Let hallelujahs ring,
And Alma Mater's future sons,
As rapturously sing.

Printed copies of the above song had been distributed along the tables, and as the strains swelled and filled the hall from such a multitude of voices the effect was most inspiring.

The sentiments prepared for the occasion were then proposed in succession by Judge COLLAMER, interspersed with appropriate music from the Band.

1. *The Faculty of the University of Vermont.*

President SMITH being absent on account of illness, this sentiment was responded to briefly by Dr. WHEELER, late President of the University. He spoke of the general spirit which the discipline of the Faculty had infused into students of this Institution; the high tone of moral and religious sentiment which it had been their aim to inculcate; and expressed his belief that no graduate of the University ever left it holding speculative opinions adverse to the doctrines of the Christian religion.

2. *The Associate Alumni.* Rev. AARON G. PEASE, of Norwich, responded to this sentiment, as follows:

MR. PRESIDENT:—I certainly cannot refuse to offer a few words in response to this sentiment. It relates to a set of men for whom I feel a very sincere respect.

I think these University of Vermont men are quite extensively regarded as a “peculiar set.” And I must confess that in many things we find ourselves peculiar,—though of our peculiarities, I believe, we are not apt to be ashamed.

It used to be said a few years since that the University men were all *car-marked*. And it was pretty well understood whose was the hand that put the mark on. This mark was especially noticed and remarked upon at the graduation of the respective classes. Subsequently perhaps the mark has become less noticeable, but I am not aware that in any instance it has grown up, or grown *out*. The reason why it has been noticed less is perhaps that the *car* is less prominent now than it was then—not having grown so fast as the other parts of the body. Probably there are those who think that that member had attained a sufficient growth already, and did not need to grow any more in order to be *as long* as it ought to be.

As my time is very short perhaps I can best respond to this sentiment and answer the purpose of these remarks by a brief description of the University man, and perhaps he can be best and most briefly described by giving a little sketch of his literary and philosophical creed.

In the first place then, he believes in Conscience—he believes that *every man has a conscience and that it is the same in all men*. In regard to this he is disposed to be very decided, and not to conceal his faith or be tender-footed in regard to it, but as they say somewhere (I believe at the West,) to come out positive and flat footed, and take a bold stand on it.

For if you deny this truth in regard to conscience, you remove the great foundation of *moral science*, and the whole thing becomes a mere selfish calculation of consequences, and is resolvable into the Utilitarian Philosophy, and greatest happiness principle of Paley.

He believes in the distinction between the Reason and the Understanding.

Without this distinction there can be no such thing as a rational Faith. We wish to believe, but matters of faith must from the necessity of the case transcend the Understanding. And if Reason and Understanding are identical—then our faith is entirely independent of Reason, and we could not with any consistency claim that our Faith was *rational*. But every man wants a rational faith. He does not want to believe without Reason, or against Reason. He wants to believe in things which are beyond the understanding but which at the same time commend themselves to him as rational and true, and this he can do if he holds to the distinction between the Reason and the Understanding.

He believes in the distinction between Nature and Spirit—or between the Natural and the Spiritual. The one he regards as the region of freedom and responsibility, the other as the region of *necessity*, and the blind and involuntary Mechanism of *Cause and Effect*.

Hence he holds consistently to the freedom of the will, and the consequent and absolute responsibility and personality of the human soul. According to this theory the will is something more than the mere aggregate of specific volitions, and its freedom a matter somewhat more profound and respectable than “the Armenian self-determination.”

He believes in Coleridge; not that he was destitute of errors and faults; but he takes him as a *minuend*—a quantity to be diminished—he believes that he had both errors and faults which are to be subtracted from his total amount of doctrine and character. But when you have made your subtrahend as large as any human eandor can ask and subtracted it from the minuend, you will have enough left to set up an army of ordinary great men in a good and thriving business during life.

He believes in Prof. Marsh. This article comes in very naturally here. For in this country, at least, whenever one of these great names is pronounced the other is not a great way off. He believes in Prof. Marsh as the man to whom this University, and the cause of education in this country, and his own mind, are more deeply indebted than to any other man. A man who made his mark deeply and indelibly upon the intellect of every student with whom he came in contact; who moved him—not violently and superficially; but strongly and centrally; gave his intellect an impulse and a direction which it can never lose, and moulded him vitally, and permanently, and for good.

He believes in the Faculty of the University of Vermont. For that Faculty, though changed and changing, is still to the view of the University man, substantially one and the same. One spirit is running through it. The spirit of the instruction and discipline remains the same. And in regard to some of us it may be said that to-day we believe in them more than ever before. Who can have listened to the history of past labors and struggles which has this day been so ably recited, without having had his faith warmed into love? Love for the great and good men who so nobly labored and suffered for our good while we, immersed in “the still air of delightful studies” knew only of their devoted care for us. Their noble souls in the mean time silent in respect to all that tried and agonized their hearts. As a parent struggles amid trials and griefs and fears for his unthinking child—so did they for us. As a nurse cherishes her children, so gently and faithfully and amid untold trials

and sacrifices did they nourish us. And ought we not to believe in and love such men?

He believes in the *University of Vermont*. He believes that it has proved itself a force amid the Institutions and educated minds of this country. That as its greatest teacher operated upon and moulded the minds of his immediate pupils, so in a degree has this University operated upon the Institutions and the education of this Country. And as in the first instance the effect has been good as well as great, so has it been in the latter and larger instance. The influence of this University has been great and good. It is felt and acknowledged almost everywhere. And many are the scholars and thinkers and teachers that inquire after its methods, and after the methods of its leading instructors—their plans of instruction, and the modes by which they communicated knowledge, and exerted so great an influence over their pupils.

Finally, it is an article of our creed very deeply seated and sacredly held—that when another fifty years has passed away, those who shall come up here to celebrate the Centennial Anniversary, will come here with the same sentiments in their hearts, and ready to swear allegiance to the same faith. The same doctrine will be held, and the same great men will be revered.

3. The following letter was then read from J. N. POMEROY, Esq., proposing the third regular sentiment as follows :

BURLINGTON, Aug. 1st, 1854.

NORMAN WILLIAMS, Esq.,

President of the Associate Alumni of the U. V. M.

DEAR SIR:—Feeling too much indisposed this afternoon to enjoy myself, or to contribute to the enjoyment of others, I am yet unwilling to have this interesting occasion pass off, without contributing a sentiment which I doubt not will meet a hearty response from all those whose position may have enabled them to appreciate it :—

The memory of Daniel C. Sanders, the first President of the University—endeared to all his pupils by his frankness of manner, singleness of purpose—his untiring devotion to, and able discharge of the arduous duties of his position, his kind and courteous deportment and paternal solicitude.

Regretting that I am unable to be with you, and wishing you all a happy reunion and greeting,

I am very, truly yours,

JOHN N. POMEROY.

Rev. Dr. CHANDLER, of Greenfield, made the following interesting and touching response to the sentiment proposed by Mr. POMEROY :

MR. PRESIDENT:—I had some recollections of Rev. Daniel Clark Sanders, which I thought to have related at this time, but the ground has been so fully occupied by others, especially by Dr. Wheeler, in his excellent historical address, that I should but repeat the story already better told.

Endorsing therefore, very fully and very cheerfully, what has been already said, I will confine myself to a brief reminiscence of my last interview with the venerable and beloved man. Seven years ago I made a journey of more than a hundred miles for the sole purpose of visiting him. I found him the same man—scarcely a change in his personal appearance except that his locks were of a snowy whiteness. His eye was bright, his voice strong and musical, and his articulation as distinct as in his best days. He received me with his wonted cordiality and after mutual inquiries into personal and domestic affairs, he reverted to the University of Vermont, a subject which seemed to

interest him more than any other. Notwithstanding the numerous changes which had taken place, his joy in her prosperity seemed almost enthusiastic. He had always been confident, he said, that she would surmount her difficulties and become the joy and pride of the state, whose name she bears. But what surprised me most was his knowledge of the standing and history of all the students, who had passed under his tuition. Here his acquaintance seemed minute. He could tell their whereabouts and professions, who were living and who had passed away. He spoke of those, who had equalled, of such as had exceeded, and such as had disappointed his hopes; and the manner in which he spoke of them was truly parental. One thing affected him even to tears (and Daniel C. Sanders was not prone to weep). When he spoke of those, who had fallen untimely, poisoned by an insidious foe, "his grief swelled up so high he could not"—yet the wonder was not that so many had fallen, but, considering the customs of that period, that so many had escaped. And he congratulated the youth, students *especially*, of the present day, upon the happy social change, which has liberated them from the tyranny of a custom, so cruel and relentless as almost to compel men to "put an enemy in their mouths to steal away their brains" not only, but also the precious life. Such was my last interview with President Sanders. After a few hours conversation and taking tea with him and his amiable but infirm companion, he accompanied me to my carriage, where we took an affectionate leave of each other. I hoped that I might see him again—I feared that I should not—The fear is reality, the hope was wind. His exit was sudden. I have not learned its precise date. Pleasant though mournful to the soul is the "remembrance of joys which are past." We return to the hearth-stone of our father. His place is empty and the children, who sat in brightness and beauty at his feet, are few and far between and their gray locks wave in the wind. Fifty years hence—and who shall tell of another fifty years gone by? But while *Universitas Viridimontana* shall endure, may the memory of every succeeding President and every Officer be cherished by his pupils with as warm affection as is the memory of Daniel C. Sanders by those who received his instruction.

4. *The first Graduating Class, of 50 years ago.*

This sentiment and the class to which it refers, seemed to be the point in which the peculiar interest of the occasion chiefly centered. The report contained in the Burlington Free Press, the next day, speaks of the scene as follows: "CHARLES ADAMS, Esq., of Burlington, arose. 'There were four of us' said he, 'who graduated fifty years ago.' He stopped a moment, two white haired men rose beside him and the three, the survivors of the Class of 1804, stood in silence. The effect was electric. Wonder, that of a college class of half a century ago, *three fourths* should yet survive, and be able to meet at such a time, and thoughts of the emotions which they must feel, as they looked upon each other and their numerous successors in the path on which they were the pioneers, filled the minds of all present, and after a moment's silence broke forth in deafening applause. CHARLES ADAMS, WHEELER BARNES, JUSTUS P. WHEELER, and JAIRUS KENNAN, formed the class."

But here are Mr. Adams' remarks:

MR. PRESIDENT:—In rising to return thanks for the flattering notice of our

class I am constrained to think it is rather an evidence of the kind feeling of the Alumni than of any distinctive merit in us. We feel, deeply feel, how little of merit we can claim, and we stand before you to-day, rather as antique specimens of early times than as scholars.

Fifty years have now elapsed since we were permitted to celebrate our first Commencement in this University. The first class consisted of four, and by a kind Providence three of us are here to-day to join in this celebration. [The other two gentlemen here arose].

The gentleman on my right, Justus P. Wheeler, tills his many acres near the banks of the Mississippi, the gentleman on my left, Wheeler Barnes, is of the Oneida Bar, and I have the honor to be jack at all trades and good at none. First of all we desire to thank God for the remarkable providence that has preserved so large a proportion of our class and allowed us to meet our younger brothers at the end of fifty years and to see the prosperity of the institution that we helped to plant.

The joy of this meeting is chastened by the reflection that our other classmate Jairus Kennan is no more. He was feeble while in college, and having long struggled with disease, has gone, as we trust, to a higher and a better world.

An affectionate regard for him while living, demands from us a kind and respectful notice. Jairus Kennan was not an ordinary man. He loved knowledge and nothing could repress his ardor in the pursuit of it. His intellectual powers were of a high order and he cultivated them with an untiring devotion. He was distinguished for warmth of feeling and kindness of manner and had he lived would have taken a high rank as a philanthropist. Though not a man of wit, he was remarkable for cheerfulness and that sparkling vivacity which at times did set the table in a roar. Poor in purse and poorer yet in health, he rose above adverse circumstances and unaided and alone pursued a giant's course to the highest development of mind and heart. He is a bright example of what energy and ambition may accomplish where there is the indomitable will.

As an excuse for our short comings as scholars, I beg leave to say that our collegiate life was full of trial. Our preliminary academic instruction commenced in what was called the President's house, in 1800. The walls of the college were commenced in 1801—in 1802 they were so far erected that we finished off rooms at our own expense and occupied them, but we had no chapel, no bell, no public library, no apparatus and no lectures, and it should not surprise any that under such privations we have made but a faint impress upon the literary world.

Our entrance into college was in 1801, and from this it will be seen that we were but three years in College. Owing no doubt to our being remarkably precocious, we were never Juniors, but passed from Sophomores to Seniors. Doct. Sanders kindly said that he thought it better for us to become men early and wise afterwards. The experiment, always dangerous, loses none of its force in its application to us. I pray that our young friends may realize their superior advantages and that so many as may be permitted to stand here fifty years hence, may feel a proud consciousness of having performed a better work for themselves, for their country and humanity, than it has fallen to our lot to achieve.

We should be wanting in feelings of common gratitude did we not avail ourselves of the occasion to bear our testimony to the eminent services of Doct. Sanders. The learned gentleman who has favored us with the history of the College has justly portrayed the character of Doct. Sanders; but no man can feel his influence as we felt it, no man can realize his self sacrifices as we who saw them, and no man can portray his worth as we felt it.

During the whole time of our connexion with the College he was our only instructor. Solitary and alone he attempted to found a College and bring it into existence, and most faithfully did he devote himself to the great work. It was a bold conception to start a College in the depth of a wilderness; but Doct. Sanders possessed the requisite energy, and this day we see in part the

accomplishment of his first conceptions. In stature and energies of mind he was a man and his giant strength enabled him to make exertions under which ordinary men would have sunk. At early morn he was in his seat ready to teach, and the shadows of evening found him urging the classes to higher and still higher exertions. Kind in feeling, he was amiable and fascinating in manner and probably few men more warmly attached their pupils to them or inspired them with more ardor in the pursuit of knowledge. I can truly affirm, that if there is *any thing of me*, I owe it to that good man.

In forming an estimate of the character of Doct. Sanders and of those who aided him in bringing the College into existence, it should be borne in mind that this section of the country has made no small advance in the lapse of fifty years. In 1800, the place where the college stands was a wilderness covered with primeval pines which had defied the blasts of two hundred years. Burlington and this whole section was then poor. It requires some exertion, even on the part of those of us who were present and did Irish service in digging stumps, to recall to mind the state of things as then existing. But the forest has disappeared, the beasts have left their lairs and, instead of the night birds, the axe and the hammer have been heard, and the College now stands as an evidence of the public spirit and energy of its founders. Long may it stand the cherished home of the scholar, sending forth its gushing streams from year to year, to awaken thought and elevate the mind, until at the end of fifty years more, its thousands of favored sons may return to rejoice in its prosperity and increased usefulness, bearing the evidence of a world improved by its teaching and more holy by its influence.

Mr. PRESIDENT :—Providence having cast my lot in this place, it has so happened that I have attended every commencement, and from this fact have become acquainted with the affairs of the institution, its trials and its adversities, and had intended to speak of them. I had intended to call attention to the propriety of making tuition free, to the necessity of enlarging the course of instruction to meet the demands of a practical age. I had intended to enquire whether the College should not be made instrumental in giving young men more perfect instruction in the principles of our republican government, but the length of the exercises and the premature advance of the evening will not allow. I will therefore consult the better convenience of the Alumni and take my seat, praying that our Alma Mater may remain a bright particular star whose mild brilliance shall be its glory and its beams a guiding light.

5. *The Memory of the deceased Alumni.*

This sentiment was appropriately received in silence.

6. *The Historian of the Day.*

DR. WHEELER made a brief response to the compliment, alluding to several matters of interest which the necessary limits of a public address compelled him to omit in his discourse.

7. *The Orator of the Day.*

MR. SPALDING arose and said :

I am sure Mr. President, that no heart here beats in happier concord with the time and the place than mine. But 'tis not *my* time or place. Our brothers are here from all parts of the land. They have come laden with cheer. They are waiting to mingle their joy with ours. The hour

flies. They have a right to speak. You have a right to hear. I have a right to be silent. I believe in right—therefore thanking you much for your compliment, shall sit again.

8. *The Poet of the Day.*

There was no response to this compliment, the REV. MR. WHEELER being, at the time, absent from the table.

9. *Our Alma Mater.*

HON. H. J. RAYMOND, of the class of 1840, responded in an elegant and impressive manner to this sentiment, but unfortunately his remarks have not been recovered; he alluded to what students owe to Alma Mater for culture, care, &c., and to the duties and services by which their gratitude can best be shown; he also spoke of the fact that the same system of Philosophy which the University of Vermont taught *alone* a few years since was now taught more or less fully in all the first class colleges &c.

PROF. PEASE of the class of 1838 having been also called on to respond to the above sentiment declined on account of the lateness of the hour; the following are substantially the remarks which he had intended to offer:

MR. PRESIDENT :—I have often been impressed with the peculiar beauty and fitness of that expression : “Alma Mater :” as applied to an Institution of learning. It might seem indeed almost a profanation to employ that name Mother, associated as it is with everything that is venerable and tender, in any such metaphorical way ; and certainly the thing to which we presume to attach it must offer pretty strong claims in order to be allowed to go long unchallenged. Indeed there is only one object besides which everywhere and from everybody has been able to call out this spontaneous tribute of love and reverence and gratitude, and that is the Earth which sustains and feeds us. An analogous sentiment, it is true, leads us to call our country Father Land, because it affords us protection ; but we do not accord it any such tenderness of affection as we bestow upon the earth which bears us, and the College which gives us our training and discipline, which fosters and moulds our mind and heart, and stamps upon us what is called, in one word, our character.

It may not be easy to tell exactly what it is which we thus love and revere under the name of *Alma Mater*. We may have strong sentiments and impressions about it, without any very distinct conceptions of it. It evidently is not those brick walls on the hill there, and yet we no sooner think of *Alma Mater*, whoever she may be, than that same goodly edifice rises up with a sort of matronly dignity and grace before our fancy. Neither is it the choice books that are gathered there, for it were a sad blunder, which I trust she has no such lubber of a son as to make, to mistake her well-filled pantry and larder for the good dame herself. It is not the Faculty, for the time being, nor for all time. And yet what a controlling influence, what an almost absolute and creative power we have most of us felt, and do still feel flowing in upon us from that particular source !

Can I, for instance, ever forget the expression of that pale, thoughtful, benevolent face, which never failed to awaken a confiding and respectful affection in the mind of every student, and of every man that came within its

sphere? those deep-set, light-grey eyes which seemed to look out from unfathomable depths as if they had thoughts of their own and which seemed to look us through and through, and read the very secrets of our minds, filling us with a strange fear and as strange a hope, with the power almost of enchantment! the thoughtful wisdom of those words, which were words indeed, simple, but all filled with germs of thought capable to take root in the minds and hearts of those who heard them, and develop themselves in conduct? like the sage in Shakspeare,

his plausible words
He scattered not in ears, but grafted them
To grow there and to bear.

And there was that other elissed Grecian face indicative of the fine, rich culture within, even before our fancy as the model of a scholar, too far beyond us and above us, than that we should ever hope quite to reach it, but the fair ideal of culture towards which we could not fail to strive, and whose moulding influence still grows warmer and surer and stronger, the longer and more nearly we feel it.

And who that has once felt it will ever willingly cease to feel the influence of that other keen practical intellect, in warmest sympathy with the other two, so persistent in calling things by their right names, that so ruthlessly dissipated all our fog, stripped off the disguises in which we would have concealed our ignorance from our own eyes, laid open to our reluctant and mortified view the "aehing void" which we had mistaken for struggling thoughts? and yet so hearty and kind, and quick to recognize every right result, and every honest effort?

And I should not be true to my own recollections and feelings should I forbear to allude to another not unworthy such companionship, and that is praise enough for any man—the man of severe and rigid proof, interrogating our postulates, questioning our conclusions, whose iron exactness would not bend to our wishes or to our laziness, but who would still insist, with a will as inexorable as destiny, on his remorseless *formulae* as both law and gospel for us.

And finally that circle of remarkable men found its fitting complement in that tall commanding figure, of eloquent speech and gesture, the compass and music of whose voice was only equaled by the benignity of his manners and the elegance of his social accomplishments—a band of men, take them for all in all, we shall not look upon their like again.

But after all they are not Alma Mater—she was here before they came. She will be here after they are all dead. The edifice may burn, the library may be consumed, the Faculty may die, but Alma Mater will remain. But what is she? She is the Genius of the place, if I may be pardoned such a solecism in gender, *Genius loci*, so that, gentlemen, we are all sons of Genius, a fact of which the public may not be aware, although it is very obvious to us. Her true spirit and embodiment can be found only in her Alumni. She has indeed her center and visible organization; she has her determinate location. The chief outlet of her influence is here with such definite form and mode as the college organization for the time being may determine. But she gathers the influence which she thus diffuses from a wide area; she brings her powers from afar. For every stream which issues from her becomes in turn a tributary. Every agency which she creates and sets in motion operates in the same direction and for the same ends with herself. Wherever in the remotest and obscurest corner of the land, one of her children, with the young heart and wise head of the scholar, works in his calling, however humble, for the best interests of society and for the benefit of mankind, there throbs the vital blood of Alma Mater; there is felt the healthful and invigorating breath of her most beneficent and salutary life. Wherever, subject to the scrutiny of more numerous eyes, an individual of her Alumni, whether in the national councils, at the

bar, on the benth, in the pulpit, or through the public press, gives emphasis and illustration by a noble and patriotic earecr, to the sentiments of virtue, religion and honor, which he had imbibed from her counsels and teachings, there works Alma Mater, there she edueates, cultivates, purifies, elevates soeity, by a most direct and most powerful influence. Thus she multiplies and propagates herself in her Alumni, exerting therefore, a power which is vital and progressive, and capable of returning to augment by its whole virtue and influence its parent source. It is this gathered, concentrated influence directed and applied through the proper organization of the college, which constitutes the *Alma Mater* which we revere and love. This I have called the *Genius loci*, because there is, in this respect, to every Institution, its peculiar individuality. I shall detain you to mention but a single feature of the individuality of this Institution. It is the generous breadth and liberality of its spirit, which recognizes no bonds but those of righteousness and truth, and whose revercnee for the old regards that which is permanent in its spirit rather than that which is accidental and temporary in its form, a faet, by the way, which affords an explanation of much of the distrust, I might almost say, abuse, which the Institution has been in the habit of reeiving from certain quarters, where some favorite *formula* is regarded as the only possible expression of some very complex conceptions, and any variation of this for the necessities of practical use is like breaking the Commandments.

This spirit of rational freedom, gentlemen, it becomes us to appreciate and eherish, and to strive to intensify in the institution itself, as though it were a self-eonscious individual. And these permanent institutions hold closer ressemblances to persons than we sometimes suppose. Like persons they are capable of deterioration in their tone and spirit ; of departing from their original purpose and end, and falsifying their legitimate and highest idea ;—a liability and a capaeity, whieh involve the corresponding capaeity of deriving impulse from the recollections of the past, and hope from the prospects of the future,—and of gathering into the steady and strong eurrent of her sober, matronly blood, a fresh, buoyant, and hopeful pulsation. Her spirit is capable of refreshment ; her energy can be reerued ; her resources of enterprise and hope can be augmented ; and the whole tone of her sentiments can be enriehed and deepened. And I think it is the feeling of us all, that the purposes of this celebration, will fail to be worthily answered, unless, while we individually are repairing our strength, and renewing our youthful vows at her shrines, and relighting our torches at her sacred fires, and imbibing health and joy again, under the inspiration of sky, mountain and lake, whieh her humanities first taught us rightly to admire ; and while gazing with a poete rapture of fancy, and the warm heart of personal affection, on the “happy hills” and “fields beloved” of this magnifieent scenery, we seem again.

“ To feel the gales that from them blow
 A momentary bliss bestow,
 As waving fresh their gladsome wing
 Our weary souls they seem to soothe
 And redolent of joy and youth
 To breathe a second spring,”—

unless, I say, these accessions of strength and hope and impulse shall all be brought baek, eoneentrated into a permanent tribute, upon our “foster-mother” herself, so as to bring into present eonseious activity within her, the whole life and energy whieh she has imparted separately to the successive generations of her children.

If this is the feeling with whieh we come up to this family gathering—a feeling jealous of the honor of our Alma Mater, tender of her interests and fame, vigilant to avert any evil whieh may threaten her and to aid and foster whatever may enhance her prosperity and power, then shall we be able to exert such a reflex influence upon her, and pour back such a tide of strength

and vitality and genial hope into her bosom as shall inspire to new enterprize and new works for the enlightenment and stability of the times, and for the benefit of mankind.

10. *The Memory of Prof. JAMES MARSH.*

Rev. Z. BLISS of the class of 1831, who was expected to respond to this sentiment not being present, Prof. TORREY was called upon, but from the lateness of the hour declined to speak; he however has furnished the following notes of what he would have said had time permitted :

MR. PRESIDENT :—I am sorry that the gentleman who was to respond to that sentiment, has not found it possible to be present with us as he expected to be. From such a warm and appreciating admirer of Prof. Marsh as he was we should have heard just what ought to be said, and from the right quarter. I am sorry for it on my own account ; but still more on yours ; for doubtless it would have been your choice to have had the eulogy of that great and good man of whom this University has ever been so justly proud, come in the shape of a tribute from one of your own body ; and his absence deprives you of a treat for which nothing which it will be in my power to say can be any adequate compensation. It is true, I still retain the same profound conviction which I ever had of the intellectual power—the same high sense of the personal worth—I still cherish among my most precious recollections the faithful, self-denying, self-sacrificing devotion to the interests of our University—of that man, of whom without disparagement to any other one of the worthies who adorn the short annals of our institution and whose memories also we fondly cherish, we may say that he stands chief among the names we have to boast of—but cold must be the best tribute that I can bring to honor him whom I could only call my friend, compared with the affectionate expressions of grateful remembrance which would have flowed from the full heart of one who once sat at his feet a beloved and admiring disciple.

But as you have called me up, I will do what I can, at the brief notice and in the short time allowed me, to show the claims of James Marsh to be considered as one of the brightest ornaments and greatest benefactors of the University of Vermont.

To revive the past which may have faded from the distinct recollection of some here present, let me first recall a few of the more noticeable events that signalized Prof. Marsh's connection with the University. And I may begin by saying that she knew him long before he came here—as early as the year 1821, when he was applied to, informally, to stand as a candidate for the presidency. That same staunch friend of the University so honorably noticed this morning, Prof. Arthur L. Porter, wrote, at the request of several gentlemen of respectability in Burlington, requesting Mr. Marsh to allow his name to be brought forward, and expressing a strong confidence that he would be elected if there could be any assurance of his accepting the appointment. As some explanation, perhaps, of the reason for applying to so young a man to fill so important a post,—Mr. Marsh was then only about 27,—he says, the general plan of policy which the board have determined on with respect to future appointments is that of selecting young men of talents and enterprize who will grow up with the institution and identify their interests with it. Mr. Marsh had not yet quite completed his professional education. But he had already established a reputation in the literary world and was widely known as a scholar and an accomplished instructor. He was known North and South ; had been two years a tutor at Dartmouth College ; had visited Cambridge, New Haven, Princeton, Philadelphia, and everywhere left behind him the same impression of great talents, rare attainments and enthusiastic devotion to letters. But his time for taking the presidential chair at

Burlington was not yet come. Five years more must first pass over his head, to be filled up with various, and some of it somewhat stern experience of encounter with what he presumed to call that great bug-bear, the world, which, alluding to his nomination here in 1821, he said he dreaded even at a distance, while to meet it face to face as president of a College would require more courage, and as he feared, more self-command, than he could hope to possess. At length, in the Autumn of 1826, summoned from Hampden Sydney to his native State, he took his place at the head of this institution. What he did—how much he had to struggle with and how much he accomplished in the seven years of Jacob service during which he held the presidential office, it is unnecessary for me to recount. The story has already been told. But these years, every one of which bore testimony of the talents, industry and enterprise of the scholarly man, could not be called years of prosperity to the College. She still made little or no visible progress. Whatever reputation she gained, was reputation abroad rather than at home. At length in 1833 affairs came to a crisis, and Dr. Marsh felt compelled to resign his post as president, still retaining, however, in another capacity his connexion with the University. For two or three years he continued to devote himself, with unabated zeal and enthusiasm, to instructing the higher classes in his favorite branches of study, when for some reason which I have never heard fully explained, he lost heart, and began to think and talk of withdrawing himself wholly from the institution. Then it was that the undergraduates,—some here present will, I doubt not, remember it, came forward with a petition entreating him, for their own sake and that of the College, not to abandon it, for—said they—"we confidently believe there is not another man in the country capable of making good the place which you now hold." And well might they say so. Dr. Marsh listened to this hearty expression of confidence and attachment: and having made up his mind to remain, troubled with no farther doubts with regard to his position, he labored on, through evil and good report, earnestly striving to promote in every good way the interests of the University, till his untimely death removed him, too soon, alas! for the accomplishment of his noble plans, and for the realization of our high hopes, to a better world.

And now for a word or two on his character. But let me observe that I am not going to attempt any ambitious picture, any elaborate eulogy—a thing which would be quite out of place, quite out of keeping with the present occasion. All I aim at is a rough outline of the more striking features such as most of you will recognize at once.

The most striking characteristic of his intellectual character was deep good sense. The bent of his mind was rather meditative than speculative. He was more attracted to the practical than the theoretical side of philosophy. He took no delight in speculation on its own account. He never suffered himself to be lost in barren abstractions of the understanding. His thoughts dwelt habitually in a region from which the descent was always easy and natural to the common interests of life. It was generally allowed that Dr. Marsh possessed great powers as a thinker, but few, I imagine, were aware of the eminently practical spirit by which these uncommon powers of thought were restrained and directed.

The culture he had bestowed on himself was liberal in the largest sense. It branched out in all the directions of thought, feeling and fancy. It was a most broad and generous culture. He pushed his inquiries into every field, and sought to make himself familiar with every discipline by which the human mind is capable of improvement. He was as much at home in works of imagination and of taste as in those of pure science and philosophy. In extent of learning he may have had his equals or superiors; in perfect command of it none could excel him. His learning was so digested into the very substance and tissue of his soul as to seem incapable of displaying itself otherwise than as the blood in a healthy body, which shows itself, not in spots, but through the whole transparent texture itself produces.

To pass to other qualities, less lofty and obtrusive, but which served most fall to secure or win the affections of his friends and pupils, and to stamp his memory indelibly on their hearts ; these, like the features of his face, the moral beauty of which only a few could appreciate at a glance, were for the most part hidden from such as did not, as many of you did, enjoy the advantage of daily intercourse with him.

I begin with one of them which you will readily recognize—the absence of all pretence in him ; perfect guilelessness and simplicity of heart. This was the quality which he admired and loved most in others ; and which he most carefully and jealously watched over in himself. “How many occasions,” said he once, “tempt us to encounter pride with pride, and the petty artifices of self-interest with the exhibition of the like worldly wisdom. On such occasions I always recur with double pleasure to the character of simplicity and frankness, and the sincerity with which I have learned to admire it as the best security of my own.” So natural was this virtue to him, that few perhaps thought it was a conquest he had achieved over himself. It sat upon him with so unconscious a grace, that many mistook it for a temperament, and some might smile over it as a weakness. But they who were so unfortunate as to make such a mistake and to think they might take advantage of it were soon undeceived. As no man was more frank, so none had a quicker perception of everything like trick and deception in others. And none could punish it with words of keener rebuke. It seemed the only thing capable of stirring up his meek and quiet spirit to something like passion, which when it was thus aroused found expression in a moral scorn that few would choose to encounter more than once.

Another genuine thing in him was his modesty—and how genuine it was, how becoming, how dignified with self-respect, how uniform, constant, pervading ; for it was the same everywhere, in his family, in the social circle, before his pupils, before the world. It ran through, encircled and bound together all his other fine qualities like a girdle of the graces. How seldom do we see such modesty coupled with the consciousness of such powers. Looking over lately some of his earlier letters, I have been struck with two things ; first the consciousness he had of powers that ought to command respect, and would eventually find a befitting place for their exercise ; secondly his disdainful aversion to the doing of anything for the mere purpose of pushing himself into notice. To be still, was not the way, as he well knew, to gain the objects of ambition or to attract the observation of the many ; since as Shakspeare says, “things in motion sooner catch the eye than what not stirs.” But, said he, it was never my wish to have all the curs of the country barking at my heels. He chose they should follow those who would whistle for them, and leave him to pursue the even tenor of his way in peace.

I might go on to speak of other traits which must be fresh in the recollection of all who knew him—his love for his friends—his generosity to them—his hospitality to strangers—the pains he took to seek them out and to entertain them—his conversational powers always exercised in the right time and place and with so much good sense and discrimination of character, his genial humor, his quick eye to discern talents and worth in obscurity, and hand always extended in relief to the indigent student. But time would fail me to go into these particulars. To sum up the whole then in a word, he was an eminently good man ; a humble, earnest, devoted Christian ; scrupulously just, generously benevolent, delicately conscientious. If the peace of God was written—as some one remarked it was,—legibly on his brow, the grace of God manifested itself no less plainly in the meek virtues which shone forth in his daily life. Let the U. V. M., continue to be blessed and honored with such men for her presidents and instructors, and all else she might ask for, or seem to want, would, as we might confidently hope, come along in its proper time.

At this point in the proceedings several of the letters which had been received by the Committee of Arrangements from distinguished gentlemen, and especially from some of the Alumni in distant parts, were read by C. F. DAVEY, Esq.

Letter from DR. JAMES MURDOCK, of New Haven, Ct., Professor of Languages in the University, from 1815 to 1819.

NEW HAVEN, June 2d, 1854.

PROF. CALVIN PEASE,

Dear Sir :—In November last, I received the printed Circular of the Committee of the University of Vermont, and also your manuscript letter, inviting me to attend the Semi-centennial Anniversary of the University, on the 2nd day of August next, and I can assure you, the University is still very dear to me ; and most happy should I be to attend on that interesting occasion, if circumstances would permit. But circumstances beyond my control have obliged me to form arrangements for the summer, which will prevent my being with you. I beg you therefore to excuse me to the Committee, and to the Faculty ; and to assure them, that I still feel a strong attachment to that literary institution, and great delight in its present prosperity, and its future brilliant prospects.

With high respect for yourself, and the worthy gentlemen, your associates in office, I am, very sincerely, yours,

JAS. MURDOCK.

Letter from PROF. SHEDD, of the class of 1839.

THEOLOGICAL SEMINARY, }
AUBURN, Nov. 1, 1853. }

To PROF. CALVIN PEASE, *Chairman &c.*

DEAR SIR :—I have just received the notice of the intended celebration of the Fiftieth Anniversary of the Commencement at the University of Vermont and an invitation to be present upon that occasion.

I had until very recently expected to enjoy the pleasure of mingling with the Alumni of the University on the 2d of August 1854, but a sudden and unexpected change in my relations will prevent me from so doing.

The Anniversary of the Andover Theological Seminary occurs next year, for the first time, upon the first Wednesday of August, and the examinations which immediately precede that day, together with other duties devolving upon me, will render it impossible for me to be absent at that time.

I desire to express to the Committee my deep regret in being deprived of the privilege of meeting my Brethren of the Alumni, and my unabated interest in the prosperity of an institution to which we are ourselves so much indebted, and which has contributed so much, with very limited external means, to diffuse a higher literary spirit and a more thorough scholarship over the whole Country.

Yours very respectfully,

W. G. T. SHEDD.

Letter from A. B. SPOONER, Esq.

PETERSBURG, Va., October 28th, 1853.

To CALVIN PEASE, HENRY J. RAYMOND, C. F. DAVEY, and others,

Committee &c., &c.

GENTLEMEN :—Your kind invitation, dated at the University of Vermont, the 10th October, 1853, was received, by due course of mail, and perused

with much pleasure. It would afford me the highest satisfaction to be present at the Anniversary, to which you allude. If it shall be in my power to go, without great inconvenience, I shall surely be present, on the day and at the place referred to. But as to the probabilities, I much fear it will not be in my power to be present. The time is not near at hand, and it is impossible to foresee what events may transpire during the intervening period. But from the best consideration I can now give the subject, the chances seem to be, that I shall not be able to go. If unable to go, when the proper period arrives, no one can regret the deprivation, as much as I shall.

For some years, I have felt a strong desire to visit again the scenes of my College life, and mingle again in greetings and conversation with those of my old College friends, who are still alive. As to how many there are, and who they are, who are still alive, I am uninformed.

Assuring you gentlemen, that I have never ceased to feel the deepest interest in the success and prosperity of my Alma Mater, I remain with particular respect, yours truly &c.

ALDEN BURTON SPOONER.

Letter from REV. WILLARD PRESTON, D. D. President of the University, the year 1825—6.

SAVANNAH, June 10th, 1854.

GENTLEMEN:—Your circular inviting my presence at the “Fiftieth Anniversary of the University of Vermont,” was a few days since received, for which, and the hope expressed on the margin of it, of my acceptance of the kind invitation, please accept my sincere thanks. Be assured, gentlemen, that it would afford me great pleasure to be present on an occasion of such deep interest.

But as I will not be able to visit the North this summer, I am obliged, most respectfully, to forego the pleasure of complying with the invitation. With best wishes for the prosperity of the University, and your individual, personal happiness, I am gentlemen, your obedient servant,

W. PRESTON.

To MESSRS. C. PEASE, H. J. RAYMOND, C. F. DAVEY, B. B. NEWTON, N. G. CLARK, R. J. HALE, J. W. HICKOK.

Letter from the graduates of the University in California.

SAN FRANCISCO, CALIFORNIA, June 30th, 1854.

To PROF. CALVIN PEASE, and others,

Committee of Invitation for Celebration of the Semi-centennial Anniversary of the University of Vermont.

SIRS:—Your letters of notice and invitation, requesting us to be present to participate in the festivities of the approaching Fiftieth Anniversary of the University of Vermont, we have received.

We feel assured, that no one of the *Alumni* would willingly be absent from a festival, in celebrating which all should unite. But we find ourselves compelled by circumstances to forego the pleasures of an occasion, so rare, so important, and so dear to all who have shared the toils and honors of the academic course, as well as to all friends of the Institution, and the cause of exalted American Education.

Having consulted together here, and corresponded with others in different parts of the State, we found it to be, not only impossible to be present with you, each in person, but we failed in our attempts to send a delegate. In this manner, therefore, by letter, we unitedly return you our sincere thanks

for your kind remembrance of us, and express our regrets that we cannot share with you a pleasure, which we may never again be permitted to enjoy.

In age, varying from twenty-five to forty years, we cannot, many of us—reasonably hope and expect to witness the commencement of 1904, the Centennial Anniversary of our Alma Mater. Be assured, then, that though we cannot be with you in person, we shall be in spirit,—to live over again the past—to recall the scenes, associations, and faces, which were familiar and dear to us, when the “world” was comparatively unknown, and active life but in anticipation.

While we would hold in grateful remembrance all who were associated with us within the college halls, we would particularly bear in remembrance those, who, by their beneficent labors, instructed and fitted us for the duties of thoughtful, active, and useful life; and we hope and trust that their influence will live and be potent in us, even when they shall have disappeared from the walks of men.

Wishing you, gentlemen, many years of health and happiness and our beloved Institution increasing vitality and prosperity, permit us to subscribe ourselves your friends and obedient servants,—

JAMES VAN NESS,	Graduated	1825,	Profession,	Law.
GEO. K. PLATT,	“	1833,	“	“
GEO. H. PECK,	“	1837,	“	“
HENRY B. JANES,	“	1838,	“	“
WILLIAM HIGBY,	“	1840,	“	“
C.M. BROSNAH, Master's Degree,	1840,	“	“	“
FREDERICK BILLINGS,	“	1844,	“	“
HORACE JANES,	“	1844,	“	“
D. B. NORTHROP,	“	1844,	“	“
JOHN G. HALE,	“	1845,	Clergyman.	
ISAAC SAWYER BELCHER,	“	1846,	Profession,	Law.
LOUIS R. LULL,	“	1846,	“	“
C. T. HOPKINS,	“	1847,	“	“
WM. H. O'GRADY,	“	1848,	Teacher, (Supt. Pub. Schools.)	
ALFRED RIX,	“	1848,	Profession,	Law.
T. S. HALL,	“	1850,	“	“
H. L. DODGE, Master's Degree	1851,	“	“	“

P. S. It may be pleasing to you to know that it is the intention of the Alumni in California, to have a re-union at San Francisco on Commencement day.

Letter from James W. Marsh, Esq., second son of the late Prof. Marsh.

HONOLULU, OAHU. }
January 20th, 1854. }

To CALVIN PEASE, Chairman &c.

SIR:—Your notification of the semi-centennial anniversary of the University of Vermont, to occur on the 2d August, 1854, was duly received by the last mail. In acknowledging it, I am sorry to be obliged to state that there is very little probability that I shall be able to be present on the occasion. My expectation now is, that the old problem of the “scholar in the world,”—in this case, in a very anomalous portion of the world too—will engage me too closely to allow of so long a trip. You will readily believe that hardly anything could give me more pleasure than to join your company, and you will not doubt that though far distant in space, recollections, sympathies and good wishes will be with you around your “hospitable board.”

The members of our association have been widely scattered, and the anniversary will probably gather representatives from almost all parts, at least

of the territory of the United States. I cannot but hope and believe that from their meeting much good will result not only to the individual members, but also to our parent institution. The more I consider the latter the more do I feel that its good is a thing to be desired by us all, not only as foster children, but from the strongest considerations of public welfare.

As I recall the different members of the Alumni of our Alma Mater with whose position I am acquainted—and consider the healthful influence they in general have exerted and are exerting, in very various spheres of action, and in widely separated parts of the earth, the prayer spontaneously arises, not only that she may be perpetuated in her children, and that, as her family increases, she may impart to every member of it her own character for high aims and an earnest and magnanimous spirit, but that she herself may abide:—and a sentiment, doubtless common to us all, often suggests itself:

Our Alma Mater—May she still be a radiating centre for the light of knowledge and the warmth of truth, so long as the peaks of the Green Mountains look down upon her site.

Be pleased, Sir, to accept for yourself and the other members of the Committee, my hearty thanks for the invitation, and believe that I am, with much respect and esteem,

Your very obedient servant,

JAS. W. MARSH.

Letter from WILLIAM WARNER, Esq., late Treasurer of the University.

STEAMER SAMUEL WARD, LAKE SUPERIOR, {
July 20th, 1854. }

To PROF. CALVIN PEASE, *Chairman &c.*

SIR:—I much regret to find, as I do, that business engagements will deprive me of the pleasure and profit I had hoped to enjoy from being present at the approaching Semi-centennial celebration to be held by the Associate Alumni of the University of Vermont. To be sure, I am not a regular, native member of that body; but certainly it is a most pleasing reflection to me, that I have been made a member of it by election and adoption.

Circumstances and relations, in which you acted no unimportant part, have led me to become pretty thoroughly acquainted with the history and spirit of the University. That acquaintance, I am gratified to acknowledge, has had the effect to increase my desire for the greater growth and influence of the Institution. Nor has that desire been a mere ineffectual, unproductive feeling. In the discharge of official duties, and in following the obvious leadings of Providence, through a long series of sharp and urgent necessities and struggles, you and I, with others, "good and true," have been called to see and *feel* pecuniary embarrassments press down the University like a choking nightmare, exhausting her energies and abridging her power of usefulness. Our hearts were intensely moved. The plain story of her perils, wants and claims, was told to a people taught, in a manner, to appreciate her relations and importance to the highest well being of the State, and to civilized and cultivated existence, generally. We have again looked, and beheld her emerging like the rising sun, from her lowest depression and assuming the mien and forms of strength and stability, with resources placed at her command, for accomplishing, with efficiency, the great purposes for which she was organized.

As you and some others are well aware, extremely emergent circumstances, both in the condition of the Treasury and the Executive branch of the University, forced upon my hands the shaping and management of the subscription of 1846—7. In that undertaking, it was proposed to raise \$100,000. No subscription was to become binding unless \$50,000 should be subscribed,

by *bona fide* and responsible subscribers, on or before the 1st day of March 1847. Within the time limited, there was subscribed as follows:

In Boston and Hartford,	\$3,805
In New York City,	2,106
In Burlington upwards of	19,000
In other parts of Vermont and its adjacencies,	25,089
 Total,	 \$50,000

Of this sum nearly \$30,000 were secured in Vermont and its immediate neighborhood, after commencement in August 1846—*less than seven months time*. This subscription was the largest, by far, ever taken up in behalf of the University. In proportion to its amount, it cost quite as little as any other; it has been *better* paid up than any other; and it added, relatively, quite as much as any other to the vital interests of the Institution. Perhaps the avails of it were applied in a way (in repairs, the support and payment of officers and other creditors) which presented to the public less relative *show* of progress than that of 1834; but no one, even in proportion to its amount, ever added more to the real strength, the vital power and stability of the Institution. Events which are past, and events which are occasionally transpiring, seem to render this statement due to the subscribers, to the actuaries of the enterprise, to the University itself.

No man is so indifferent, or insensible, as to have nothing, in which to de-light or glory. Some will incline to one thing and some to another, the object depending, in each individual instance, partly on circumstances, but chiefly on the law governing the inward being. But who would exchange the proud satisfaction vouchsafed to him, who is conscious of having been primarily instrumental in building up and establishing the good fortunes and fame of an Institution, such as the University of Vermont, for all the material wealth that avarice, or enterprise ever amassed—for all the praise and preferment ambition ever realized—for all the honors ever decreed to the most successful conqueror!

The history of the subscription of 1847, teaches several important lessons: what confidence the citizens of Burlington, and the good people of Vermont generally, have in the character, instruction and discipline of the University—the importance attached to the University by the good and intelligent of the State and its vicinity, as being a great common interest, a fundamental part in the mighty structure of christian civilization—what strong hold a great movement in behalf of science and good letters, will take on the practical feelings and judgement of the people, and how sure such a movement is to succeed, when planned in wisdom and carried forward with manly argument and a vigorous will.

As I shall not be able to be with you to see, hear and enjoy, on the occasion referred to, suffer me to send forward the following propositions, as being entitled to prominence in the mind of every christian citizen, statesman or scholar, capable of being stocked with fundamental ideas or well grounded in first principles:

1. We believe that higher Institutions of Learning are essential to the proper perfection and usefulness of the learned professions.

2. We believe that such Institutions are necessary to keep alive the spirit of learning; that they are the parent source of popular education, and the general intelligence of the masses.

3. We believe that they are the great nurseries of just and manly thinking; of freedom and her appropriate institutions.

4. We believe that they are essential to carry out and make real, in active practical life, the doctrines respecting equality and mutual interests, promulgated by our revolutionary fathers, in their ever memorable Declaration of Rights; that without such institutions, these doctrines would be only abstractions, mere paper-theories, having no corresponding fulfilment, in matter

of fact life; but that with them properly endowed and conducted, these doctrines will have a realization in the experience, condition and history of the people.

5. We believe that such institutions form the fundamental agency, in the system of means adopted by the wise and patriotic, in all ages, for originating and diffusing the light of knowledge; for unfolding and perfecting the moral and intellectual energies of the people; for realizing in the individual spirit the ultimate principles of reason and conscience; for establishing and transmitting that condition of Society, where the highest perfection of the individual shall be identical with the highest aims of the commonwealth; for carrying forward both the community and the different individuals composing it to the ultimate ends of being.

I am well aware, Sir, that these propositions require argument and illustration to make their immense import readily and justly appreciated. But with the statement of them, merely, drawn up among strangers, and in the "noise and confusion" of a crowded Steamer,

I subscribe myself, with honest respect,

Your obedient servant,

WILLIAM WARNER.

Letter from Mr. E. D. SHATTUCK, of the class of 1848.

OREGON CITY, January 6, 1854.

To CALVIN PEASE, *Chairman &c.*

DEAR SIR:—The circular containing the notice of exercises attending the Fiftieth Anniversary of the U. V. M., and an invitation to be present on that occasion, was received by the last mail. I regret that distance, the expense, risks and hardships of travel, as well as the great loss of time and consequent interruption to my work here, will render it impracticable for me to be present. I know not when I shall again see the pleasant site of my Alma Mater, or commune again with the congenial spirits, that have connected joy with my youthful associations. Yet I cannot forget the generous influences I experienced at the University, and the paternal instructions and counsels of its worthy faculty. My heart is with it, and I hope that all its graduates may do it honor by suitable efforts to diffuse knowledge among men and to strengthen the bonds of Christian society. I hope the U. V. M. free from embarrassments and strong in its troops of friends may find its second half century as prosperous, as its first has been marked by conflicts and victories.

With high respect, I remain your friend and obedient servant,

E. D. SHATTUCK.

Letter from HON. TITUS HUTCHINSON, Corporator from 1810 to 1825.

WOODSTOCK, Vt., January 16th, 1854.

To CALVIN PEASE, *Chairman &c.*

DEAR SIR:—Some weeks since, I received a circular of yourself and others, and your individual letter.

I feel truly grateful for the honorable recollection of me, which your communication indicates. But I should do wrong to give you much encouragement, that I should report myself at your commencement. The infirmities of age are upon me, and my powers of hearing are so decayed, that I cannot expect to receive or communicate much profit or satisfaction, on such an occasion.

My wishes are, as they ever have been, favorable, perseveringly so, to the prosperity of the University. And I hope all the anticipated good will result from the meeting together of the Alumni, and other friends of the institution. With my sincere regards for yourself and your associates as a committee, I subscribe myself,

Your Obedient Servant,

TITUS HUTCHINSON.

11. The Hon. JOSEPH WILLIAMSON,* of Belfast, Me., a graduate of the

*We have painful occasion to notice, in this connection, the decease of Hon. JOSEPH WILLIAMSON, a few weeks after the festival into the spirit of which he seemed to enter so heartily, and to whose interest and value he made so large a contribution. The following obituary is taken from the *Maine Free Press* of October 5th, and the *Proceedings* of the Bar of which he was an honored member, from the *Republican Journal* of October 6th.

OBITUARY.—Died in this city, Sept. 30th, HON. JOSEPH WILLIAMSON, aged 65 years. His death was sudden, and supposed to have been occasioned by an affection of the heart. He had been engaged on Saturday in professional business, until nearly 8 o'clock in the evening, and expired soon after reaching his home.

Mr. W. was born in Connecticut, received his collegiate education in Vermont, and commenced his professional life in this village, where he has lived nearly forty years. He has filled offices of responsibility and trust, having been county attorney for several years, and for two years was a senator from this county, in one of which he was chosen and filled the office of president of that body.

But the great part of his life has been assiduously devoted to the duties of his profession. His attention to his business was unremitting, and no one of his employers ever complained of any lack of interest, fidelity and earnestness in his cause. Honorable and highminded in his professional character, he secured the respect and confidence of his brethren at the bar. His death closes the career of the earlier attorneys of this city, and leaves the field open to another generation.

Of a benevolent disposition, his influence was ever on the side of good order and social improvement, and he contributed liberally towards the means of their accomplishment.

His desire for the growth and prosperity of the town never abated, and he contributed largely of his wealth for its permanent expansion. It would be difficult to point to another individual who has left so many substantial evidences of a genuine public spirit.

Into his domestic relations it seems hardly proper to intrude. It is but a short time since they were disrupted by the loss of his companion, whose place has never been filled. Before this affliction came, his social disposition often called his neighbors and acquaintances to his happy home, where the pleasant evening was passed with nothing to regret but the quickness of its flight.

Mr. W. had none of those striking characteristics, calculated to arrest the gaze of the public, but he possessed those elements of character—that unbending integrity and purity of purpose, which cause an unbroken exclamation that, by his death, the city has lost one of its best citizens.

S. J. Court, October Term, 1854.

At the close of the sitting of Tuesday, a meeting of the bar was held in the court room of which N. Abbott, Esq., was chairman, and N. H. Hubbard, Esq., secretary.

A. T. Palmer, Esq., was appointed to draw up a resolution, expressive of esteem and respect for their late brother, Hon. Joseph Williamson, and report the same in court on Wednesday at 12 o'clock, M., and to move that the court adjourn to attend the funeral of the deceased.

On Wednesday, at noon, Mr. Palmer addressed the court as follows :

I ask leave of your Honor to perform a melancholy duty which has been assigned me for this hour.

The court has already been called to take painful notice, that one of our members, who of all us was most constant in his attendance here, is no longer amongst us. His chair is vacant, and the place hitherto occupied by him is now to know him no more forever.

On Sunday morning last, our community were deeply and sorrowfully moved by the sad announcement that our esteemed brother Williamson had in a single brief hour after the close of his professional duties of the previous day, been called to close his earthly career.

It was allotted to me by the bar, to call the attention of the court in a formal manner to the melancholy fact, that another of those most honored among our members, has followed to that bourne whence no traveler returns, the but recently departed Wilson, Crosby, Johnson and Thayer.

Alas ! how few of those your honor was wont to meet at our bar, are now left with us ! And among all of us who remain, who is more untiring in his devotion to the duties which our profession imposes ; who can be more faithful to the interest committed to his

class of 1812, next introduced a sentiment similar to the foregoing with the following interesting remarks.

charge ; who more unvaryingly respectful and attentive to the bench or more uniformly courteous and kind to his associates at the bar, than he who has last been called away.

May it please your honor, I think the justest praise, the truest respect, may be yielded to that devotion and faithfulness which strives hard and steadily to fulfil the duties of that station in life to which it hath pleased Providence to assign us.

In that devotion and preserving faithfulness our brother was marked and eminent.

For nearly forty years, he has been a prominent citizen in our community, and for many of those years has occupied places of trust and honor. He was a public spirited citizen, ready to engage in all measures tending to promote the great interest of the community in which he lived, and his anxiety for this end seemed to increase as his last years drew on. He has always been a warm friend of education and in all the duties of social life a highly exemplary man. But in other than professional relations and those pertaining to them, it belongs not to this time and place, to speak at length. The holy sorrow of those who mourn him in dearer and more intimate relations should not be broken upon by the voice of cold public commendation, however just.

It remains for us to place at the side of our professional life-path, some memorial of him, that those who come after, may mark wherein he did well and emulate his example. I have to move the court that the following resolution, which is the voice of the bar, be entered upon the record of the court, and that this court do now adjourn to attend the funeral of our deceased brother.

Resolved, That in the decease of the Hon. JOSEPH WILLIAMSON, the members of this bar have lost a much valued friend and brother ; one who through a protracted professional life, by faithful and indefatigable devotion united to an unvarying amenity of manners, deservedly enjoyed the fullest confidence of the public, and the highest esteem and respect of his professional brethren.

In response to the resolution, Judge Tenney remarked :—

I cordially concur in the sentiments which have been expressed at the bar, and those embraced in the resolution which has just been read.

My acquaintance with the deceased was not early, but since he has been known to me, personally and professionally, that knowledge has been such as to command for him my respect and esteem.

He was a worthy member of an honorable profession, and was a striking example of intimate attachment to its pursuits. He was remarkable for his attention to business, and persevering industry therein.

At the term of this court, which I first attended, the deceased had the entire charge of the criminal business, which was unusually large and important, as the prosecuting officer of the state ; and in the discharge of his official duties, I was struck with his fidelity to the public, without any desire to oppress the accused. He discovered ability, and the business was managed with discretion, and the designs of the law were never better accomplished.

In his connection with civil proceedings in court, as a counsellor, he never lost sight of the interests of his clients ; and his deportment towards his professional adversary, was eminently courteous, and to the court, such as always to secure its approbation ; and his labors as a lawyer were successful. He always felt that he was a member of a *profession*, and that he was not engaged in the business of a *trade*. He will long be remembered at the bar, and the recollection of him must have a good influence upon its members.

As a citizen, his efforts were those which always contributed largely to the public good, and will be regarded as examples worthy of imitation. As a friend and neighbor, he will not soon be forgotten.

This is not the place to say much of his character in connection with his family. But I cannot refrain from saying, that I have met at his own home, the husband, the wife, the parent and the children, in the real loveliness which is the legitimate fruit of these relations ; and the survivors will long feel their great loss, and the desolation occasioned by his death.

It is my wish to express my respect for the memory of the deceased, and sympathy with his family and friends, by joining my brethren of the Bar in attending his funeral.

It was then ordered, that the resolution of the Bar be entered upon the records, and the court immediately adjourned.

It is with peculiar pleasure that I am enabled to make my pilgrimage to this seat of learning, and join in the festivities of this Semi-centennial Anniversary. But the occasion is saddened by the thought that so few faces familiar in my college days now meet my eye. Such as I do see, however, have awakened the most pleasant reminiscences and will continue to be cherished in recollection to my latest breath.

I cannot forbear recurring to the early history of this University as contrasted with its present condition. I entered this college in 1808, and left it in 1812. President Sanders and Professor Dean, were our only instructors during the first three years—Professor Chamberlain having been inaugurated Professor of the learned languages in 1811. The average number of students did not exceed 30 or 40. There were some peculiarities, perhaps advantages, attending this small number. No one could play truant. Each and all were obliged to get their lessons or take a reprimand for their delinquency. Like all small communities, each knew all about his neighbor's business and capacity—characters were scanned with the utmost scrutiny, and woe to him, who in manners, in morals, in scholarship fell below the standard set up by this little tribunal. Talents and acquisitions being weighed, it was predicted long before commencement, how the parts would be distributed—who would receive the salutatory, who the valedictory, who the philosophical oration, and who would be paraded on the stage for the less welcome performances of conference and colloquy. It seemed even to be settled what profession each one would select and what sort of figure he would make in it.

The social feelings were cultivated without limitation to classes; for whenever kindred spirits met, there were extended the fraternal hand and heart. In this way, a friendship was cemented, which, for one, I can say, has never been abated by time or distance. Indeed I cherish the recollection of my Alma Mater, and college friends with increasing fondness as I advance in years; and whenever I read or hear of the fame or usefulness of my college contemporaries or any of the Alumni of this University, I feel all the pride and exultation common to sons of the same parent. I may be prepossessed in their favor; but whenever I have met with graduates from this college, I have found them not surpassed, if equalled, by those emanating from any other college, in generous hearts, pure morals and high intellectual attainments. It may be because the University is located in the good state of Vermont—a state so distinguished for her puritanical principles, her patriotism and her men of eminence.

It is said that the multiplication of books and dissemination of knowledge constitute one of the distinguishing features of this progressive age. Under this head, I know of nothing, which has undergone a greater improvement than newspaper and periodical literature. Forty or fifty years ago, a publisher of a newspaper supposed that he fulfilled the requirement of his subscribers, if, with the advertisements, it contained the doings of Congress, a few foreign items, deaths and marriages, and dead letters in the Post Office. No able commentaries on every subject, as now, were found under its editorial head, no classical pens of foreign correspondents enriched its columns—and as for periodicals, they were *rarae aves*, now and then a straggling one meagre in size and more meagre in matter. It may therefore be safely asserted that there is more literature in the New York Daily Times, or the New York Daily Post, than could have been found in all the newspapers and magazines in those days put together.

But if the students of this college in my day did not enjoy the luxury of miscellaneous reading, they had wholesome food for the mind. Our college and Pi Sigma Nu Libraries, scanty as they were, contained many valuable books, especially the British classics and standard works of history. These were perhaps read more thoroughly than they would have been if the shelves had been as well filled as they now are.

There having been no churches in this town, the commencement exercises were held in the old Court House till the year 1812. A church was then in

process of erection, and the workmen suspended their labors to give opportunity for commencement, and my class was the first who graduated in a church.

The old college, which was burnt, was a beautiful specimen of architecture. Yet the floors were in a rough unplanned state, nor did any carpet grace any of the halls or students' rooms, and I doubt whether there were many in town. I well recollect that, on all occasions of commencements and public exhibitions, we were indebted to Col. Buel, for his parlor carpet. It was of noble size and more than covered the area of the stage ; and many an oration and poem and conference and colloquy had been delivered from that carpet to an admiring audience.

Another circumstance may be alluded to as regards the appearance of this place. But very few houses had ever felt a painter's brush. Neither the college, nor President's house had ever been painted, at least their exterior. Col. Sawyer kept hotel No. 1, in Court House Square ; Judge Livingston of the Supreme Court of the United States, was his guest, and he pronounced it not exceeded by any one in his circuit. It had never been painted. The old Court house retained its sun-burnt, dingy color, when I turned my back upon it in 1812.

But with all these defects, Burlington was the most beautiful spot for a literary institution that ever the sun shone upon. I shall never forget the impression it made upon my mind, as I approached it for the first time to enter the Freshman class in 1808. The town was situated on a gentle declivity. On the back ground stood the stately college edifice with its twelve chimnies and tower in the center. In front was spread out the broad bosom of the lake, now whitened by the canvass of sloops, now dotted by the old Steamer Fulton as she ploughed through the deep on her weekly trips between Whitehall and St. Johns. This was again skirted by the dense forests of Peru. On the South, were stretched along the sunny, level, fertile fields of good old Shelburne and Charlotte, and on the East thundered the cataract of Colchester, and to render the scenery still more enchanting, were seen in the distance the summits of the ever green mountains.

But on returning to this place, rendered sacred by my college associations, after so many years' absence, I cannot help perceiving how much the hand of art and of wealth has done to embellish and improve the picture. The stumpy common in front of the college is converted into a beautiful park ; and magnificent public and private edifices with tasteful gardens, and shrubbery and trees meet the eye at every turn. Amidst all these, have arisen your churches, the glory and beauty of New England ; and to crown the whole, the waters of this lake have become consecrated by the splendid victory at Plattsburgh.

Surely if here are not materials for the inspiration of the poet, then there is no such thing as inspiration.

MR. PRESIDENT, permit me to close my remarks with a sentiment.

Our University :—May she become as famous for her scholars as she is distinguished for the beautiful scenery which surrounds her.

It had now become too late to proceed farther with the exercises and the remaining sentiments and speeches were postponed until the Corporation dinner on the day following. Hon. H. J. RAYMOND, in the absence of the President, presided at the dinner on Wednesday, and in connection with other sentiments proper to the occasion, announced those omitted the day before, as follows :

12. *Our Sister Institutions.*

DR. HORACE GREEN, LL. D. President of the New York Medical College, being called up, responded as follows :

MR. PRESIDENT AND GENTLEMEN :—At our festival yesterday, the *creed* of the Alumni of the University of Vermont, was announced to us. In the first article of that creed I am inclined to express my disbelief. I am not, Sir, an Alumnus of this University, nor have I the honor of belonging (in course) to the Alumni of any literary institution. Why, Sir, when the University of Vermont was struggling for existence, during the years of 1819 and 1820. I was striving to obtain an education, and was occupied a part of that time, in carrying provisions on my back, as I did, a weekly supply, every Monday morning, from my Mother's house, (it was all she could do for me) a distance of several miles, to a small room I had obtained in the vicinity of the "Academy," that I might, thereby, enjoy the instruction of its teacher—an early Alumnus of this Institution. In this way, or under similar adverse circumstances, I obtained my early education. Therefore it was, Sir, that I expressed my disbelief in the creed of your Alumni ; for, had these gentlemen any "conscience," they would not, under these circumstances, have called on me to address them !

Christopher North, in one of his charming essays, alludes to a beautiful glen among the Highlands, (which, should any of you gentlemen ever visit Scotland, you must not fail to see) called Glenoro. You ascend the mountain by a rugged path, and after considerable toil gain a summit from which a glorious view is obtained ; and here, on a stone seat are engraved these words—"Rest and be thankful." For a time you do rest and enjoy thankfully what you have achieved. But at length, you look up, and see, towering over your head, a crag, and above it another, and yet another, glowing in the sunshine ; and, perhaps, high above all,—for it is a favorite resort of the noble bird—an eagle, resting in mid-air on his almost motionless wings. You are now no longer inclined to rest and be thankful, or to be satisfied with the eminence you have attained. You long to stand on the towering cliff above you ; nay, you even wish you were an eagle, that you might soar above all, and from the azure throne look down on all below.

Thus has it been with me, Mr. PRESIDENT, since I came here, and have listened to the eloquence, and have marked the results of the mental training of those who, in these Halls of Learning, have enjoyed those advantages which, in early life, I so eagerly courted—but in vain. It has brought back a remembrance of the sleepless nights passed during this period of my youth, in thinking how, or by what means, I could obtain a liberal education ; and, as I have seen others high above me on the steep of learning, I have disdained to rest in my appointed place, and have felt that even now, could I do it, I would gladly buckle on the armor, and enter the lists of the student. But, Sir, I can no more become the orator or the scholar I would have been, than I can soar with the mountain eagle. One thing, however, I may do, and this I am ready to perform. As I have remembered my early ambition, and the obstacles to its attainment, I have often thought, that if I knew of the Vermont boy who through like difficulties, was struggling for an education, I would gladly give to one or two such aspirants, the aid necessary to enable them to fulfil their praise-worthy intentions.

13. *Our Honorary Graduates.*

REV. WILLARD CHILD, D. D., of Lowell, Mass., responded as follows :

MR. PRESIDENT :—I am not about to preach a sermon to prove my claim to the honors of the University, although I hold in my handsome notes. The notes you may believe are a pledge of brevity, and not a threat of prolixity.

I suppose, Sir, that I am called upon to answer for such an honorable body, on the same principle that my father used to begin with the least of the children, when, on a good old Connecticut Saturday night, he asked us the questions of the Assembly's Catechism. You need not wonder at all at the association which calls up such a memory, for the best part of my small qualification to be called a Doctor in Theology, was then obtained.

Or, it is possible that I am asked to speak for such men of renown on the ground that the gratitude may be expected to be proportionate to the extent of the favor conferred, and that from me a word of praise is anticipated as for an honor with a *speciali gratia*, and if so, it is quite likely you may regret that your endowment could not confer *power* as well as honor. But Sir, you have this for your consolation, and in that consolation I shall participate, that your Institution is not dependent for its honor upon any man's dinner speech. She has enough of her own nurtured sons, as well as of her sisters' sons whom she has graced with her badges, and her benignant smiles, who "praise her in the gates" both of the church and of the state.

If I were called upon to name the respect in which this University has performed the most valuable service in the cause of human cultivation, and deserved best the gratitude of the world, I should say, without hesitation, as the pioneer in the investigations, and the teachings of a more spiritual philosophy, than that which had, for a long time satisfied the scholars of our country. This is not the time for anything more than a glance at so grave a theme. But let me just say that it was perhaps natural that a college, to which the pole-star was more nearly vertical than to any other in the land, should be soonest stirred to the inquiry whether there were not some point in the spiritual universe by a reference to which the method of its movements might be scientifically interpreted, instead of our being left to the mercy of an ever shifting empiricism. And if, at the outset, some of the wise Doctors did shake their heads, and prognosticate disaster, because the boys at Burlington were "tampering with Coleridge and the German philosophy," I believe that the alarm has pretty well past, and that it is now quite generally allowed, that there are some things in heaven and earth, of which if the old sensual philosophy dreamed, it could do little else but dream. And I believe that, at this moment, it is no little comfort to some of the venerable prognosticators of evil, that one of your gifted sons expounds the philosophy, which he here learned to love, in an Institution which we all revere, and in whose character the cause of religion and learning has a deep stake.

But speaking now in behalf of those who have received the honorary degrees of this University, I am sure that they cannot but esteem those honors more highly, when they know that they themselves are regarded by those who conferred them, as possessing the manly attributes of Reason and Conscience, and not merely as a better sort of animals, only a little more richly endowed with the faculty judging according to sense. And if so, then much more would they prefer that the young men of our land should be taught thus to estimate themselves, and under such convictions to cultivate their powers and exert their influence, and seek the true ends of their being, rather than merely to sharpen and furnish their understandings so that they may adroitly frame their worldly desires, and achieve their worldly ends.

But, Sir, the recipients of your honorary degrees, are equally interested in your future prosperity, as in your past honorable history. They shine by your light, and if that light fade, they must suffer disastrous eclipse. If no better reasons, then, existed for their desire that your future should be worthy of your past, their *amor propria* at least would move them to say not only *estō perpetua* but *Io triumphē*.

Allow me to close with the following sentiment:

The University of Vermont :—May her Alumni ever be men having

Reason and Conscience, and manly understandings ; and may the recipients of her honorary degrees have grace to justify her favor towards them.

14. *Our Invited Guests.*

CHIEF JUSTICE REDFIELD, LL. D., responded as follows :—

I regret, MR. PRESIDENT, that it should have been deemed desirable, or expedient, to call me out here, for a speech ! a dinner speech ! a thing I never attempted, and when I have been, for nearly twenty years, altogether disused to speeches of any kind.

But since I am called upon, I will say one word, and that in regard to what must be done for the University of Vermont. For without intending to forget, or to depreciate my own Alma Mater, in a neighboring state, I cannot but feel, that *this college is my college*. It is the college of the state, and this is my native state, where I have spent all my life, and where I expect to spend what remains, where have been my labors, and where are my hopes for the future.

Allow me then to say, that you must combine your colleges. As Parsons said of a legal opinion, “ It is well enough, the opinion, but the reasons for the opinion, there are too many of them, unless they are better.” So too of our colleges, there are too many of them, till they are better. And when we have fewer, they *will be better*, and not till then, I fear. I cannot speak of the mode of effecting so desirable an end, but the thing *must* and *can* be done. And the sooner the better, for all concerned.

And then the University of Vermont must be endowed. And endowed, not only so as to support its faculty of teachers and governors, but endowed with scholarships and fellowships. You need the English scholarships, and fellowships, which are not, as some seem to suppose, merely sufficient to defray the expense of tuition, but sufficient to meet all the expenses, of the student, and thus to enable the poorest lad in the state, who has talent and health, to obtain all the advantages of college education, and by means of a fellowship to continue his studies, afterwards, to any desirable extent, within the college.

And then these scholarships and fellowships, held in trust, and under the control of the University, will be accessible to all, in the order of merit, and will thus afford the most unexceptionable basis, for college honors and fermentations. Something of this kind is, in my judgment, desirable, if not indispensable, to the highest attainments, the most satisfactory results, in discipline, both upon the moral and intellectual constitution and development of the students. But of this I cannot speak.

But in regard to endowments, you *must* have them, and you *can* have them. We have twenty millions invested in railroads, and we could invest twenty millions more in banks, if it would pay interest ! And will it be said, that half a million, or a million, for the State College or University, is a thing impossible, when it is proposed to establish an entire system of endowments, including scholarships and fellowships ? But will it be said the thing is not needful ? What could the English Universities, or the continental Universities, (the German Universities, and others) have done, without their endowments ? Literally nothing. They would have ceased to exist, long ago. And you have here before you one man, [Dr. Green.] with large means, and a soul large enough to propose something of this kind, if he can only have an opportunity, which offers a reasonable chance of accomplishing good. And I do not say, when you go out into the land, you will find many such men, just such men, for I think such offers are uncommon, but you will find many *similar* men, imbued with a *similar* spirit but perhaps with less means, and less enthusiasm, but all willing to do something. And allow me to say, that such an undertaking must be content to labor long and grow slowly. It is not a thing to be accomplished in a day, perhaps not in one, or in ten

generations, but it *can* be done, it *must* be done, before our colleges can perform their just duty to the states. And when you have secured this endowment, we may justly hope, that this college will be able to perform those important and almost indispensable duties, which she owes to the state, and which she cannot perform without such endowments. And that this is no novelty, even in the United States, no quixoteism of my own, is readily seen. The venerable Dr. Nott, of Union College has just now established a large number of these scholarships, and perhaps fellowships, in that college. And it will have to be done here, and everywhere, in the land, and then the colleges will be able to perform their great functions, in keeping up healthy action throughout the body politic, and in all its departments.

NOTE.—It is a fact of some significance in this connexion perhaps, and one certainly calculated to effect minds which look with distrust upon the practicability of such enterprises, that the expense of imported cigars, in this country, is not less than a million dollars annually, and that the expense of tobacco consumed in the country, in all forms, amounts to many millions annually, more than the expense of all our colleges, and many times over; enough in fifty years to endow as many colleges, as the country really needs in the most ample manner. And these vast sums are literally flung away burned up to poison and debase mankind. I notice this, not because I have any hope of being able to convert the expense of vicious habits and indulgences to the support of learning, or virtue. The time is long past, when such anticipations seemed to me among the probable results of future progress. I now expect, that as long as the present order of things continues, virtue and vice must co-exist, and that their concomitants, ignorance and crime, and suffering and want, on the one hand, and knowledge, temperance, purity and comfort, on the other, must content themselves in a common dwelling place. But it is something to contend for the mastery of evil. And this is man's mission here. And he is justified in calling to his aid all the elements of a successful warfare, both of men and money, of learning and law.

15. *The Patrons of the University of Vermont.*

The response to this sentiment was made by Ex-Prof. G. W. BENEDICT, as follows :

MR. PRESIDENT :—At first it seemed to me out of place that an ex-professor, and one not a graduate of the University, should be called upon to respond to the sentiment just announced. Yet considering my long connexion with the Institution,—the multiplicity of the relations which I sustained in it, not only as a teacher, but in reference to its material interests, and the consequent necessity thus imposed upon me of studying its history, and its relations to the community,—I am obliged to own that the task assigned to me, is not so incongruous as it otherwise would be.

Seven years ago, being then the oldest officer in the Faculty, I was forced to the conclusion that my health must soon fail me if my labors could not be lessened; and able to foresee for myself only increasing toil with growing inability to perform it, I thought it wiser to end my connexion with the Institution voluntarily, than to wait till necessity might compel such a result. Yet it is but justice to myself to say, that to cut the tie which I had believed would hold for my life time,—to leave associates with whom I had labored so long and so happily, if not with as great success as they had,—to end, for the rest of my life, my daily personal interest in that flowing stream of youthful mind which is seen, like the streamlets from many hill sides, to trickle annually into the Institution, and which, after circulating there under its influences for three or four years, rushes forth to unite its own swollen force with that of the general tide of influential manhood in the world, required of me an effort of will, such as I have rarely had to make.

But if since that day, other duties have had my attention, they have not destroyed the influence of my former associations. I am here to-day, in spirit as well as in body. Why should I not be? Has any professor in the Institution, at this meeting, met the smile of recognition from more of its Alumni,

especially those of the last thirty years,—than I have, or taken more of them by the right hand than myself! Was not I too, the intimate friend and companion of those teachers, now at rest from earthly labors, whose memory is embalmed in the hearts of all who knew them,—whose priceless qualities again brought before us, have awokened afresh the sorrow which we felt when they parted from our sight? We have been told of trials which the Institution has passed through, within the same period. Did not I share in them? If hours of darkness in its history were followed by those of light, was not I one to rejoice rightfully with others in the change? True, another Institution, honorable in the list of New England Colleges, claims me rightfully as an alumnus, for my pupilage was spent within her walls, and I bear her credentials; but in the vigor of manhood I bound myself to the University of Vermont. The strength of my life was used to strengthen hers. What powers God gave to me, were employed to enlarge her usefulness, and this celebration of her fiftieth anniversary seems to concerns me as much, and it interests me as deeply, as any one in this large assembly.

MR. PRESIDENT:—I have listened with most gratified attention to all that has been said on this occasion. The history of the University, for its first half century, has been made to pass before our eyes. Most graphically have many of the scenes in it been illustrated by those who had been concerned in their action, or who had studied their story. Yet here, as in all else which belongs to humanity, the unwritten portion is the largest, and so it must remain. The picture which has been unrolled before our eyes is at best, but a sketch, and it never can be anything more. If I add a few touches, I hope they will neither blur or deform it.

When I came here, I was an entire stranger to the Institution and to every person connected with it, to the region round about, and to all its inhabitants. Why I came, I can hardly tell. Certainly the inducements held out to me were slight enough. The member of the Corporation, Hon. Titus Hutchinson, who called upon me, then a resident in another State, to ask if I would consent to be a candidate for the professorship of Mathematics and Natural Philosophy, told me that the college building was burned down, that the Institution had met with many difficulties, and had poverty to contend with. Through the generosity of individuals, chiefly the inhabitants of Burlington, a partial rebuilding was to be commenced as soon as mild weather would justify such operations, but a slow growth was to be looked for, in his judgement. For salary, he could promise but \$600 per annum, and that not very regularly paid. There was however a freedom from discouragement in all that he said, and a confidence in the continued life and ultimate strength of the Institution, which won my sympathy, and gained my assent to his proposal.

I came here in May 1825. The ruins of the fire had been cleared away, but not a building was to be seen—only preparations for the north part of the present structure. Its foundation had been laid a few days before. In a corner room of a deserted storehouse, on the north end of the green which now is, (it was chiefly a cornfield then) I was shown a few baskets full of books of a very motley character, said to have been snatched from the fire. In another place were one or two old bits of cheap philosophical apparatus saved in like manner. *There was all the material part of the Institution, so far it was visible to my eyes.* It was vacation, and no students were about. In a few days some came together, and they were gathered for morning and evening prayers, in the vacant area of the old storehouse just named. For recitations, they met in sundry places in the neighborhood, where room could be found for the benches and chairs on which they sat. I well remember too, that in one of those rooms, there was a black board, about two feet long and two and a half feet wide, which the student could keep in its place by one hand, while he made his diagram on it with the other. If the professor needed more ample space for illustration, was not all the floor before him?

To me therefore, everything was like the beginning of an Institution, on a most humble scale too, rather than like one in actual and sure progress. Not only so, but for a time everything seemed unstable. Within a few months, all the teachers—myself excepted—left for other fields of usefulness, and even a second professor of languages came and left, within the first two years. None of the present instructors were partakers in that experience. Professor Torrey, the oldest member of the present Faculty, did not come on to the ground till after Mr. Marsh had assumed the Presideney. At that time, the students were occupying the buildings which had been erected, and though the arrangements for public rooms in them were rude and temporary, and the hours for public exercises were made known by no more dignified sound than that of a tin-horn, things were relatively in their proper places. Some apparatus had been procured. There was an order of business, and a course of recitations and lectures, such as was pursued in the other Colleges of this country.

The meagre condition in which I found the University's affairs when I joined it, and the frequent changes in its small corps of teachers, which I just now spoke of, though they tried my spirit some, and gave force to strong inducements offered to me if I would go elsewhere, did not dishearten me, as they did many others. I saw plainly enough, that the plant was small and to outward appearance feeble, but I looked upon it as the young stock of a mighty tree—so much the more needful was it, that it should not be neglected in its early feebleness. Many in the community said it would die,—that it was in a soil which could give it no nourishment,—and what was worse, had an incurable vice in its very constitution. I believed neither the one statement nor the other. Within the first six months of my stay, a faith in its life, in its sure, though probably slow growth, took full possession of me, which, from that day to the present, has never lost its hold.

However weighty I found the unanticipated and irregular labors which, beginning to alight on my shoulders soon after I came here, were only multiplied and varied as year followed year,—however trying to my spirit I found the irreparable loss of time, which for twenty two years I had to suffer, from being forced to give hours and days without number to contriving and preparing make-shifts to supply the want of proper apparatus to teach my own classes with, when I should have had the time for my own improvement and the better instruction of my pupils,—severe as I felt the losses to be, which the Institution had to suffer, from the removal of instructors by death or otherwise, I say again, that discouragement as to its perpetuity, as to its growing importance to the community, I never felt,—never.

MR. PRESIDENT:—to the sustaining power of the faith which I have spoken of, was I indebted, under God's blessing, for much of my ability, so far as I had any, to accomplish anything for the maintenance and enlargement of the University. I will state briefly what were its grounds. I said, that at the beginning of my service in it, the Institution *appeared* as if just coming into life. Of course, I knew that it had passed through an uneasy and fitful existence of twenty five years or more—an existence which some, whose grief for the moment had overpowered their judgment, and others, whose unfriendly sentiment was father to their shallow conclusion, believed had run its entire race when the fire had destroyed the place of its daily operations. I was not long in making myself pretty well acquainted with its history up to that time.

The deliberation and care which marked the proceedings of its original incorporation,—the generous and patriotic feeling of its founders,—the breadth of vision which they displayed, when, disregarding the conditions of precocious success, they placed it in the centre of a wide field, which, though a wilderness for the most part, sagacious statesmen foresaw must, within a century, be filled with the homes of a numerous and thriving population, were omens which, in my estimation, far more than counterbalanced those which superficial minds had seen in the failure of this or that man's business

schemes, in occasional mistakes of administration, in the partial unfitness of one teacher or another—in the cant phrases of disparagement which local rivalry had put in circulation,—in the interruptions from war and in the accident of a fire. Troubles of all those kinds were no novelties in the history of Colleges. Time would remove their traces here as it had elsewhere, if there were elements of permanent life to work upon ; and I was sure I saw them here. This was one ground of my faith.

Firm however as that was, there was another which stood in a closer relation to my own feelings, for it furnished material which human sympathies and human influences could make available within the compass of one man's life. This was *my confidence in the PATRONS of the Institution.*

So much has been said, and so well said by others, of the pecuniary difficulties which the Institution has had to contend with, that some may think more on that topic cannot be interesting on this occasion. Yet considering how the subject lies before my mind, something more ought to be said, and here is the place, and this is the time to say it.

I disparage not the early legislative action which established the University. I give full credit to the enlarged views, the condition in which the state then was being taken into account, of the controlling minds in the General Assembly of that day, and I concede the importance of the original endowment, as far as it has been, or can be available. It is plain however, that even then, by far the greatest reliance was placed on what was to be done from private generosity. The large purposes and liberal acts of the Hon. Ira Allen were worthy of a man of his comprehensive and patriotic mind. Frustrated, as in a great measure they were, by the misfortunes which befel him, and by one of those accidents of legal management which are so common in new countries, and which sometimes occur in advanced and cautious states of society, they nevertheless rendered a most important service. His sagacious counsels and his acts as a public man are familiar to those who have studied carefully the history of Vermont. His enlarged and generous views as a Founder and Patron of the University ought to be remembered, and his name to be honored in the Institution through all generations yet to come.

But as the case was, his efforts might have come to nought, but for the combined exertions and liberality of the inhabitants of BURLINGTON. The story of their early enthusiasm, the hearty assistance which they brought to the work, while as yet only in patches could the sunlight find its way to their soil, through the native forests which covered it, you have heard something of, and I need not to repeat it. I learned that story however, from some of the principal actors in it when I came here ; and when I saw that the ardor of the youth still lived in the steady interest of the man,—that when the destruction at noonday had, in an hour, swept from their sight the works and the gifts of twenty five-years, its effect was to push out of sight all personal differences and social disagreements, and to unite them more strongly than ever to restore what was lost, as far as in their power, had I not ground for an assurance that if time should again bring an hour of need, substantial help from the same source would come with it? Need did come again, not for help to restore, but to sustain and to enlarge, and that assurance was justified.

MR. PRESIDENT :—Born as I was in another State, coming here only to labor in the University, and till I left it, having no business connexion with this place, and unconnected by natural ties with its inhabitants, I have a right to say on this subject, what perhaps would be less decorous for me to say under other conditions, or were I yet an officer of the Institution.

I cannot specify individuals, where there have been so many, nor would it be suitable here. Neither, when I speak of the inhabitants of Burlington as generous patrons of the University during the whole period of its existence, will any one understand me to apply that appellation indiscriminately,—nor to say that there have not been great differences of degree in their generosity,—nor yet again to say that in directly aiding the Institution, they did not sometimes consider that indirect benefits, less or more, would in time accrue

to themselves or to their families. On that score, all proper allowance may be made here, as would have to be made anywhere else, under like circumstances. I make it now, and yet I say that the encouragement of the teachers under severe privations, the enlarged facilities for instruction, and the general elevation of the Institution from its humble state when I came to it, to the one which it holds this day, have resulted in a very great degree indeed, from the fast friendship and repeated liberality of which I have just spoken.

On this subject I speak from no hearsay. In the performance of my duty to the University, I believe I had to test this feeling quite as often as any one ever connected with it. Whether the end to be accomplished was small or great, the result was substantially the same. Rebuffs might be met at the outset in some instances,—impatience might sometimes be shown (for it is not in human nature to look always at any subject from the same point of view); but, to inquire, to listen, to understand the reasons for the measure, to discuss the consequences or the time of the movement, to show an intelligent and generous interest in the Institution for the present and for the future, and to give assurance of aid, were almost sure to follow; and none were more ready to give that aid than those who had freely done so before. The testimony of others who have had occasion to make similar appeals, I am sure, would agree fully with my own.

In giving this tribute of acknowledgement to its friends here, I do not forget the generosity which has been shown to the Institution by those of other places. Previous to the subscription of 1833—4, not much had been given with a view to any noticeable enlargement of its operations. To help make a beginning, to aid in keeping alive, to restore what had been destroyed, were the objects thought of before that time. For some of these purposes many small sums had been given by the people of the vicinity, and a few larger sums by generous and sympathizing friends who lived more remotely. The subscription which I have just alluded to, had a more comprehensive aim, and the cause of education, as embodied here, was presented to many who had known very little of the Institution previously.

In carrying out that effort abroad, nothing more surprised me (for I had something to do with it) than the strange, and sometimes amusing notions which I found in the minds of many, not only in other states but in Vermont also, about the character, condition and objects of the Institution. With many, its corporate title, "The University of Vermont," was a great stone of stumbling. They took it for granted, that in its constitution, it was no ways akin to the other Colleges of New England,—that in some way, (they had never stopped to ask how,) it had a special connexion with the state as a political organization, and that its teachers were appointed by the General Assembly and removable at its pleasure, as its own officers are, and being thus, as they supposed, a political, State College, it was surprising that men who were willing to do something individually, to help on the cause of education and religion, should be asked to countenance it by their aid! Others again, had indeed understood that it got along rather slowly, but had supposed that the chief reason of that lay in its being smothered with wealth from the bounty of the State,—so that its officers had no inducements to work, and thus they had failed to interest and allure students!

Others had received the impression that the people of Burlington had never done much of anything for the University, and did not feel any interest in it. Others said there ought to be but one College in the State, and this being the feeblest, it was the best way to let it go down. Others again, looked upon it as set up in opposition to Middlebury College, (it having been chartered before that, by several years, they made no account of) and that it had met with the frowns of Providence in consequence. The destruction of it by fire, and the severe affliction which befell President Haskell at the same time, were regarded very much in the light of special judgements—"they should almost be afraid to go there." How many times did I hear of the reply which was made to a stranger who was asking some one for the reason of the

great disparity in numbers in the two Colleges in Vermont: "The State takes care of Burlington College, and the Lord takes care of Middlebury College," the sufficiency of the explanation lying in the smartness of the epigram! Something like an *odium theologicum*, which had found life years before, in some parts of the State, to the disfavor of the University, was not wholly dead yet. It had been quickened into fresh activity by an undefined fear which had got possession of some minds, (how I do not pretend to say,) that there was something particularly dangerous in Dr. Marsh. What the trouble was, I could never get any one to state with any precision, nor indeed to come any nearer to an explanation than to say that "he was understood to be very unsound."

Such unreasonable fancies were not to be found everywhere, of course, but widely enough to effect a great deal of mischief, and to hinder seriously those who were employed in raising the subscription for the University. I believe they did not find it a difficult matter to remove the false impression about the people of Burlington, and to convince those with whom they had occasion to discuss such topics, that they might dismiss all fears that the University would die from repletion, or the members of its faculty from idleness. As for Dr. Marsh's influence, they might rest assured that no harm to soul or body, would come to any one from an intercourse with that great and good man. It was quite true that all his metaphysical opinions did not agree with those of some writers on such subjects; but he read and believed in the same Bible, prayed to the same God, and hoped for salvation through the same Saviour, as his fellow christians did.

It was not the least of the benefits which came from that subscription, not only to this Institution but to others also, and to the general cause of education in Vermont, that many who had without inquiry or reflection adopted such absurd and injurious notions as I have spoken of, were disabused, and brought to look upon the Colleges of the State with juster views than they had possessed before. Many, from that time, laid aside the habit of regarding them in the injurious light of rivals to each other, and began to realize that they are all, in the same sense, institutions of the State, intended for the advancement of education and the promotion of the public good,—that all ought to be fairly and properly sustained by the people, and that the special friends of one have neither the occasion nor the right to be hostile to the others. Certain it was, that he who began with objections, often ended by expressing his good will, and he who had thus far confined his bounty to one, frequently decided that it should not be so restricted for time to come.

Other benefits which accrued from that and from subsequent efforts, I cannot particularly allude to, though I would gladly enlarge on so grateful a topic, did time allow. Large donations and bequests, to constitute permanent foundations, such as many Colleges have received, thus far, this Institution has not been favored with. It must wait its time. Scattered abroad in country and city, they who have contributed to it, are doubtless fewer than those whose names are registered on the books of some other Colleges no older than this. Yet are they not few, and to their free gifts is the Institution largely indebted for its power to do what it has done. May the blessing of Him who maketh the soul of the liberal man fat, rest on all the PATRONS of the University of Vermont, at home and abroad. Thanks from all its sons to them while living,—honor to their memory when dead.

But I can not stop here. There are gifts which have other qualities than those of silver and gold. There is a patronage whose benefits outlast the works of men's hands. Buildings may go down to dust, books may moulder and perish, but in an Institution of Learning, the influences of exalted genius and moral worth are immortal. I refer not to the living, but I cannot omit to honor the dead. Were not those men, who turned aside from the paths where wealth and honors were as ready for them as for others, who contented themselves with scant measure of daily food and raiment, that they might labor for the Institution in its infancy, might labor to carry it forward under all the

embarrassments which surrounded it, and to make it worthy of an honorable place among the Colleges of the land,—who aided the weak, checked the wayward, controlled the headstrong, and encouraged all under their charge in every good work,—who smiled on the first buddings of genius, watched over its growth and rejoiced in its fragrance as it came to maturity,—who taught the young to seek for knowledge as for hid treasures,—to search for truth in the word and in the works of God, in the history of Man and in the history of their own souls, and when found, to love it more than life itself,—who themselves led in the way which they counselled others to walk in,—the stamp of whose moral and intellectual power must remain ineffaceable wherever the influence of the Institution shall be felt.—were not they also, its PATRONS in the noblest sense of the word, and as such shall not they be honored forever by its children ?

Once more, and I have done. The Institution exists for the instruction of the *youth* who frequent it; but what its living power is, will be best learned from the *men*, who when young came under its influence. They come into its halls with minds possessed by the vague conceptions and effervescing passions of early life. They enjoy its aids and its opportunities, are surrounded by its regulations, are sometimes annoyed by its restraints, are moulded by its discipline, and then go out to take their places as men in the active business of manhood. Scanty to their view, for a while, may appear the helps which they have received for the labor which comes upon them. They are half inclined to feel that their teachers were incompetent or unfaithful.

That may, or may not have been the case. Time and experience enables them to decide that question more justly than they could do, when they had just left their presence. One thing will be sure. If the Institution did sow good seed in a good soil, they gradually will find it springing up and bearing fruit in their own souls. If it did infuse into their veins good principles, they find growing strength from them in their bones. Year after year, their thoughts will go back to the days of their college life with chastened yet profounder interest, and they will give back, with large increase, the love which was bestowed upon them in generous measure, though perhaps they knew it not at the time.

And has not this occasion given proof of that, most delightful to those who have this Institution in their charge at the present time? From the East, the West, the North and the South, are her sons here this day to give utterance to their sympathies. From the wilds of Oregon, from the shores of the Pacific and from the Isles of the Sea, their greetings have reached our ears. The white haired graduates of fifty years ago, the strong men of middle life, and the youth who this day begin the next half century of her existence, are here, to recall the past, to rejoice in and be thankful for the present, and to send up their prayer to God for its future usefulness and prosperity.

MR. PRESIDENT :—If you ask what patronage of the Institution, at this time, awakens strongest emotion in my bosom, look around you.

The public exercises of the Semi-centennial Anniversary were then concluded with the following song, in the singing of which the whole assembly joined :

S O N G ,

BY Z. K. PANGBORN, ESQ., OF THE CLASS OF 1850.

As wanderers from their place of birth
Their footsteps homeward bend—
Welcomed, around the dear old hearth
A festal day to spend,

So, gathered from our various haunts,
We mingle here our joys ;
Our Alma Mater greet—and hope,
She welcomes home her boys.

Her sons, some old, some young, and some
In manhood's vigorous prime,
Rejoice to find their mother bears
So well the touch of Time ;
Through change and change, through war and fire
She held her onward way ;
And *half a hundred years* conspire
To weave her crown to-day.

All honor to the faithful few,
Who guarded her of old ;
That was her “iron age”—we trust
She'll have her “age of gold,”
Send forth her sons to every land,
Be free from cares and tears ;
And every mother's son will pray
She'll “live a thousand years.”

After the singing of the song the assembly dispersed, with evident indications of satisfaction and delight. Each seemed bound to the other with a closer bond, and to be conscious of a higher obligation to the institution which had nurtured him. The result of the gathering has made it more obvious than ever, that no educated man can trace back the stream of influences and agencies by which his character has been developed and moulded, without pausing, with peculiar emotions, amid the scenes of his college life;—emotions peculiar, not so much in their kind, as in their complexity and variety; not so much in their intensity, as in their richness and depth. There may be, in such a review, tenderer scenes and more sacred memories than those which cluster around academic halls; there may be friendships, the recollection of which will move the blood with a quicker pulsation and dim the eye with a more spontaneous tear, than any which are pledged to companions among the bright and generous ranks of our associates in study; there may be a reverence more devout than any which is felt towards venerated teachers, however consecrated in our regards they may be by their learning, their virtues or the exaltation and worth of their characters; but there are no influences to which the character is subjected, which leave their mark so clearly impressed, and which can be so clearly traced and measured, as those which are exerted amid academic scenes; and hence it is that our thoughts love to linger around them; to

subject them to an accurate analysis; to detect their more subtle workings, that we may estimate their moments and their value. We love also to live again, in imagination, under their genial and moulding power; to recall the affections, the hopes and the aspirations of a time when experience had not as yet applied its merciless and, too often, reproachful corrective to our fancies; when we had not as yet become blind to "the glory and the freshness" of those early dreams, which do still, at times, come back to reprove our unfaithfulness to the high purpose and pure aspiration of our youth; or to attest their own prophetic truth by the excellent attainments and the elevation of character which they have been enabled actually to reach,

——— who, when brought
Among the tasks of real life, have wrought
Upon the plan that pleased their childish thought.

Happy, thrice happy, the scholar who has thus carried onward, into the pursuits and practical duties of life, the simplicity and freshness of his earlier years! who hath not in his viciousness grown hard, so that "the wise gods seal his eyes and make him adore his errors!" Happy, thrice happy, also, the scholar, who, from the dust and conflict and jaded weariness of a laborious profession, can retire on occasion, into the "chambers of his imagery;" *ut se quærat priorem*: to seek there the fresh and pure visions of an earlier day, and become inspired again with the buoyant strength and enterprise of his youth!

We cannot but believe that it has been one effect of this celebration to revive and cherish feelings of this kind in the Alumni and friends of the University of Vermont; and if the account, now at its close, of the manner in which the celebration was conducted, shall tend to perpetuate as well as indicate these feelings, its chief object will have been reached.

A

HISTORICAL DISCOURSE,

BY

REV. JOHN WHEELER, D. D.,

AN ADDRESS,

BY

JAMES R. SPALDING, ESQ.,

AND

A POEM,

BY REV. O. G. WHEELER,

DELIVERED ON THE OCCASION OF THE

Semi-Centennial Anniversary

✓
OF THE

UNIVERSITY OF VERMONT.

WITH

AN ACCOUNT OF THE PROCEEDINGS AT THE CELEBRATION.

BURLINGTON,
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1854.





